

Wm. Helleberg 177 Auburn  
St. Cincinnati.

# THE SPIRITUAL RECORD.

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## DIRECT SPIRIT DRAWINGS AND WRITINGS.

By T. L. NICHOLS, M.D.

(Continued from page 80, No. 2.)

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I CONTINUE my account of direct spirit-writings and drawings with such illustrations as I am able to give, because I have found that when I show them and describe the conditions under which they were produced, they make a strong impression upon the minds of the most sceptical. They can see, hold in their hands, and carefully examine the work of materialised spirits. This work is real, visible, tangible, and not produced by their imaginations or by mine. The only question is as to the credibility of the testimony as to the manner in which they were produced. For that they have my statement, which can be confirmed at need by the testimony of four or five credible persons. The conditions forbid any idea of the possibility of fraud.

I must explain, in regard to the examples of direct writing, and that of drawing and writing (Figs. 4 and 5) that they have been a little marred in the process of reproduction. In Fig. 4, the heading of my note paper, and my initials and date, written in ink, are clearly given; but all the rest, the four different handwritings, not written by the hands of persons living in our world—written by the hands of materialised spirits, were in pencil, and of too light a colour, I feared, to transfer by any process by which they could be printed with type. I therefore took a fine black pencil and carefully deepened the colour of every line. This process has given a little roughness to the writing. It is not as smooth and clear as the original; but it has not marred the distinctive individuality of each hand, and has made them more legible.

J. L. A.

Feb 2. 78.

32, FOPSTONE ROAD, EARL'S COURT,

LONDON, S.W.

My dear friends  
It gives me much pleasure  
to see you and your boy  
and your father.  
I shall be with you  
and your father.  
I shall be with you  
and your father.  
I shall be with you  
and your father.

My dear Willie  
It is so nice to be with  
you and your boy again  
and your father.  
I shall be with you  
and your father.  
I shall be with you  
and your father.  
I shall be with you  
and your father.

This roughening of the lines and a little irregularity coming from an unskilful or unsteady hand has still more marred the combined drawing and writing of Fig. 5, which was remarkable for the perfection and delicacy of the seven circles. The words between the circles and the Lord's Prayer in the central circle were too finely written for me to venture to touch, and they are but imperfectly given, but can, I find, be read as printed in the proofs with a magnifying glass of moderate power.

Now for the conditions under which these two examples were produced.

In the case of Fig. 4, six persons were sitting around a table in a small, locked and darkened room in my house, 32 Fopstone Road, Earls Court, London, S.W., Feb. 2, 1878. These persons were Mr. W. Eglinton, Mr. A. Colman (two mediums), Mrs. Wilkes, Miss Merriman (a young American lady), Mrs. Nichols, and myself.

I turned off the gas light, and we sat around the table holding each other's hands when a spirit calling himself "Joey" came and saluted us, talked with us, wound up and started a large musical box, which we soon heard playing in the air, and in all parts of the room, and which was made to stop, go on, play fast, or play slow when my hands were on the cover, making physical access to its machinery impossible.

After a time the spirit "Joey" said, "Dr. Nichols, I want you to get a sheet of your notepaper, and mark it so that you will know it, and then lay it with a lead pencil on the centre of the table, and put out the light. We want to do some writing."

I lighted the gas, got the paper, wrote my initials and the date upon the corner, laid it upon the table, as desired, turned off the gas light, and took the hands of the two persons nearest to me. A moment after I heard the sound of writing with a pencil on paper, on the centre of the table. This continued for perhaps half a minute. Then there were three raps upon the table, and I lighted the gas, and took up the paper.

It contained, and, as the reader will see, contains three complete messages signed, a brief message unsigned, and the beginning of a message left incomplete. The messages are in entirely different handwritings and were apparently written from different positions relative to the paper. The handwriting of the three signed messages was instantly recognised. That signed "J. Scott" was recognised by A. Colman and Mrs. Wilkes; that

signed "Aimée" was recognised by Mr. Colman and Mr. Eglington; the longest message, signed "Willie," is recognised, beyond all question, by Mrs. Nichols and myself as the handwriting of our daughter, Mary Wilhelmina Nichols, who departed this life in 1865 at the age of 14. No one comparing it with her papers we have preserved could question its genuineness; and the words in the corner—"There shall be no parting there," are in the familiar hand of our spirit friend "Joey."

As far as I can see, there could be no more satisfactory test conditions. The sheet of note-paper laid blank upon the table, I perfectly identify by the initials and date. The handwriting of the three signed messages was certainly not upon it—certainly could not have been written by any one bodily present in total darkness, and the handwritings were identified and could be proven in any court of justice.

I am the light.



Willie.

FIG. 5.



The example of combined spirit drawing and writing, Fig. 5, was done under precisely similar conditions in my own house, in a small circle of intimate friends sitting around a table holding hands, in total darkness. It is upon a sheet of my note-paper, initialled like the other for identification, but for economy of space not included in the reproduction. The handwriting of the motto, "I am THE light," and of the signature "Willie," a short pet name for "Wilhelmina," will be recognised at once as the same as that of the longest message in Fig. 5. How those circles, originally perfect, but marred, as I have explained, by my efforts to make them more distinct for reproduction, could be drawn without instruments, in total darkness, and these and the writing all done in a few seconds, passes comprehension. All I know is that both these examples of spirit work were done in the time, and under the conditions I have stated. They are solid, permanent facts, and wonderful evidences of spirit-power.

In the July number of the SPIRITUAL RECORD I gave some account of a book written by the spirits of the so-called dead, with their own materialised hands, by the process of independent slate-writing, compiled and arranged by C. G. Helleberg, of Cincinnati, Ohio. I give now chapter viii. of this book with a reproduction of two photographs of slate-writing, headed—

SURE IDENTITY OF MY FATHER-IN-LAW—MADAM EHRENBORG  
WRITES TO ME IN SWEDISH.

On the 8th of December, 1881, I and my wife had a slate-writing *séance* in the forenoon, and were present in the evening at a trumpet *séance* with Mrs. Green, and as my wife received a strong convincing test through the name of her father, it is necessary before relating the facts to make a short sketch of a part of his life. He was a Swedish nobleman, named Otto Jacob Natt och Dag, who, by the favour of the dethroned King Gustaf Adolf the Fourth, was educated in the military academy, and afterwards served as officer in a rank regiment in Stockholm, which the new King Charles the Fourteenth, Johan, the former Napoleon's General Bernadott, looked upon with great favour. This young nobleman wrote an anonymous book about reorganising the Swedish army, in which many good and necessary reforms were proposed. This book was not intended for sale, but a few copies had been printed for his intimate friends. Some of his so-called friends reported this, and mentioned his name to the King, who became enraged that a young officer should dare to have the impertinence to interfere with his business, and want to teach him, who had such a vast experience in military affairs, the con-

sequence of which was that he was transported to serve in a common infantry regiment, far up in the northern part of the country, a long distance from his near and dear relatives. Such treatment naturally made him feel bad, and he asked permission

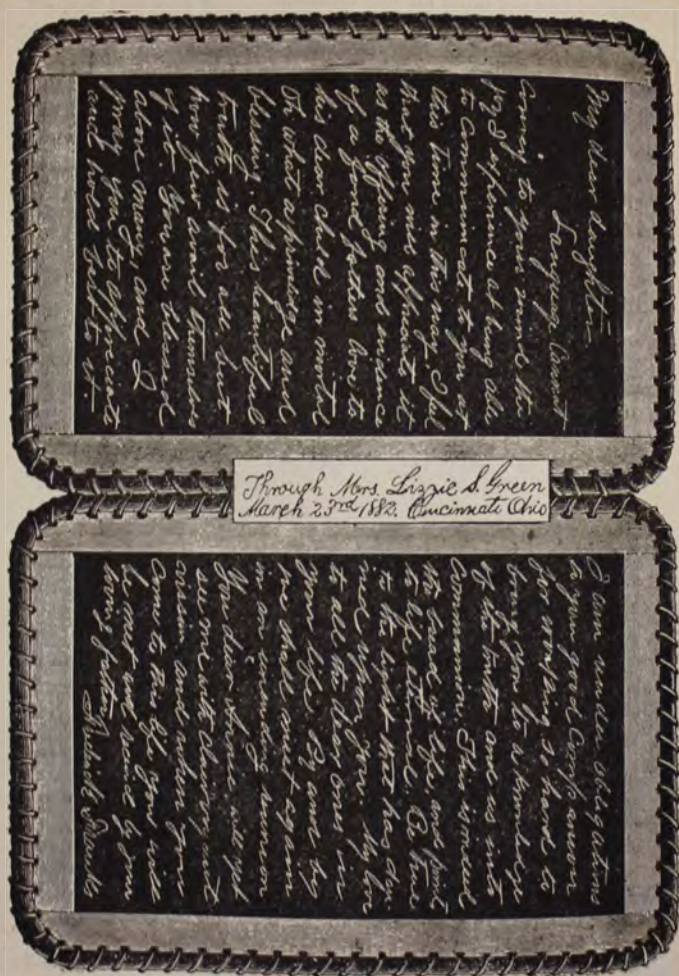


Fig. 6.

to travel in foreign countries, which he got, and went straight to Baden, in Germany, where he called on his former king, Gustaf Adolf, and was kindly received. There he republished his book in the German language, with some additions, which the Swedish minister reported to the king, who then considered him a traitor, and ordered his arrest, but his Swedish friends informed him of this in time, and he went to America under the name of Frederick Franks, which was the name of a German student, who gave him his passport, and which he afterwards adopted and used until his death. The king, Charles the Fourteenth, had him adjudged, unheard and absent, by a court for high treason, for daring to pay a visit to the dethroned king, and the judgment was that he should lose his place and rank in the army. Many years afterwards the king regretted his harsh and unjust treatment of his faithful, patriotic and skilful officer, and pardoned him, and ordered his Swedish minister at Washington to inform him of it, so he could go back and enjoy all his privileges; but his former guard officer had now been for many years a republican citizen, who, with his artistic and many other talents and business capacity, had made himself independent, and he never went back. Nobody here but the family knew anything of his Swedish name, and my wife said to me that she would be more fully convinced of her father's identity if he would sign himself with that name.

In the slate-writing *séance* in the forenoon I had put my own slate, which Mrs. Green never touched, under the side of the stand nearest me, and on Mrs. Green's slate the following appeared:—

"Put out the slate and see if anything is on it?"

I did so, and on my slate the following sentence appeared:—

"God bless you both is the wish of your exalted friend,

"FREDRIKA EHRENBORG."

Among other things was the following:—

"Now, dear papa and mamma, we have done all we can this morning. Much love to you both. Grandpa will be with you to-night; Grandpa Helleberg, Mary and Julia, too, Emil, Gustaf and Charley. You will have many bright and beautiful spirits with you this evening to cheer you on your road to the beautiful spirit-world. There all are in peace and happiness—Emil, Frances, Emma, Mary, Julia.

EMANUEL SWEDENBORG."

On the evening of the 8th of December, at the above-mentioned trumpet *séance* were present, besides me and my wife, the following persons:—Mr. and Mrs. Stebbins, Mr. and Mrs. Taylor, Mrs. Catherine Remlin, Mr. and Mrs. Green and Mrs. Boggs. We had spirit singing and talking, with many other remarkable manifestations. Among the spirits who spoke were Garfield, Washington, and Lincoln, three ex-Presidents. Two slates were put on the table by Mr. Green before the light was put out, and I had that afternoon bought two very small silica slates, of which



I gave one to my wife, who held it in her hand, and the other, in the dark, I put on the corner of the table nearest me, which nobody else knew anything about. When the *séance* was over several names and messages were written on the two big slates, and on mine was the following on both sides:—

"My Dear Daughter—Oh, how happy I am that I have found a way to communicate to you. I will be with you often. O. J. N. D."

On the other side appeared:

"My Dear Daughter—According to promise I am with you. I have many things to tell you. With my heart full of love for you, O. J. N. D."

These were the initials of my wife's father's Swedish name, Otto Jacob Natt och Dag, and we were highly pleased with the result. Subsequently he communicated often, signing his name in full as above.

On the 23rd of March, 1882, at Mrs. Green's, among other communications, was the following:—

"Dear Papa—All of your Swedish friends are here, and intend to use their influence to-day and give you a surprise before the *séance* is over. All are present except Swedenborg, whom we expect very soon. We are not sure of success, but we intend to try. The surprise will be Grandpa Franks trying to communicate inside of the double slate, with your assistance holding the slate and all of your friends' influence combined. Madam Ehrenborg withheld her message to-day to add her strength and help grandpa with his surprise to mamma and you. . . . Swedenborg has come; get the slate. This is all you will get from me to-day. Your loving son, EMIL."

We cleaned the double slate and put it under the table, where I held on to one end of it and pressed the two slates together with my hand, while Mrs. Green held the other end, and we both felt and heard the writing going on inside the two slates. The writing continued about ten minutes, after which a tap was heard, when I took the slate out, opened it, and in my father-in-law's handwriting found the following communication, which I had photographed and electrotyped: (See page 134.)

On the 23rd of July, from 9 to 11 A.M., at Mrs. Green's, I had cheerful writings from our three sons and grand-daughter, Julia Muth first, and afterwards there appeared on the slate the following communication in the Swedish language:

"Dyra goda vän C. G. Helleberg! Jag presenterar dig min Högaktning och evinnerlig vänskap.

"FREDRIKA EHRENBORG."

Which, translated into English is:

"Dear, good friend C. G. Helleberg, I present you my esteem and eternal friendship.

"FREDRIKA EHRENBORG."

I had it photographed, as shown. (See page 137.)

How does the sceptical reader propose to get over this testimony? Is it probable that a solid Swedish Cincinnati—a man



of probity and standing—has perpetrated a series of frauds, and spent his money in publishing a book of 240 pages to give it publicity? Is it probable that his medium, Mrs. Lizzie Green, managed to write letters on the slate from his intimate friends, in Swedish? Is it in the least likely that such a man as Mr. Helleberg shows himself to be, could be imposed upon during a series of *séances* occurring daily and several times a day for ten months, during which this book was written on slates, under test conditions, and carefully copied by him and given to the printer?

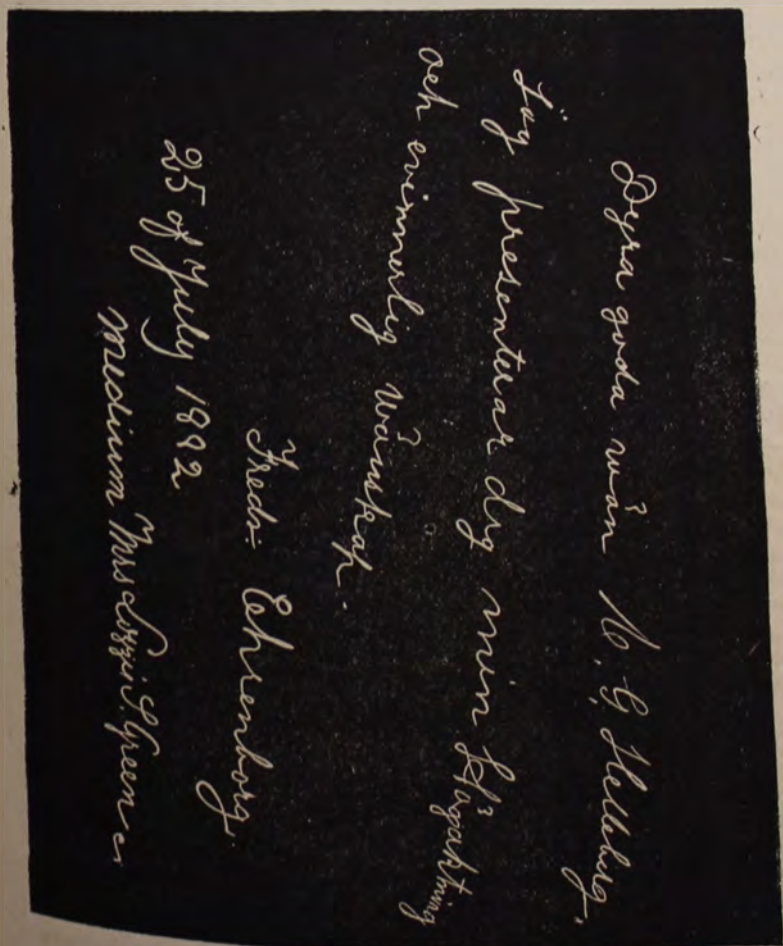


Fig. 7.

It is not the question whether a book is any the better for being written by spirits: the real matter to be decided is, are there any spirits, and can they write a book? Can they manifest their existence, and communicate with us in any way?

Every fact which helps us to settle that question is of supreme interest and importance. Our work is to present such facts—so many and so conclusive as to compel belief. Happily the conviction of the reality of things does not depend upon the will. Belief is not an act of volition. It is the result of evidence. A man may say—"I will not confess my belief." That may be a matter of discretion, of prudence, of interest. But a man who says, "I will not believe," is idiotic.

(To be continued.)

"THERE certainly was a quaint and familiar manner in which sacred and solemn subjects were referred to by the older Scottish race, who did not mean to be irreverent, but who no doubt appeared so to a more refined but not really a more religious generation.

"It seems to me that this plainness of speech arose in part from *sincerity* of their belief in all the circumstances of another condition of being. They spoke of things hereafter as positive certainties, and viewed things invisible through the same medium as they viewed things present. The following is illustrative of such a state of mind, and I am assured of its perfect authenticity and literal correctness:—'Joe M'Pherson and his wife lived in Inverness. They had two sons, who helped their father in his trade of a smith. They were industrious and careful, but not successful. The old man had bought a house, leaving a large part of the price unpaid. It was the ambition of his life to pay off that debt, but it was too much for him, and he died in the struggle. His sons kept on the business with the old industry, and with better fortune. At last their old mother fell sick, and told her sons she was dying, as in truth she was. The elder son said to her, "Mother, you'll soon be with my father; no doubt you'll have much to tell him; but dinna forget this, mother, mind ye, tell him *the house is freed*. He'll be glad to hear that.'"

"A similar feeling is manifest in the following conversation, which, I am assured, is authentic:—At Hawick, the people used to wear wooden clogs, which make a *clanking* noise on the pavement. A dying old woman had some friends by her bed-side, who said to her, 'Weel, Jenny, ye are gaun to heeven, an' gin you should see our folk, ye can tell them that we're a' weel.' To which Jenny replied, 'Weel, gin I should see them, I'se tell them, but you manna expect that I am to gang clank clanking through heeven looking for your folk.'"—*Dean Ramsay's Scottish Life and Character.*

*TESTIMONY OF TWO EARLS OF DUNRAVEN.*

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I OWE the little acquaintance I have had with the late and the present Earls of Dunraven to their interest in Spiritualism. It was, I think, in 1868, or thereabouts, that I received a note from the late Earl inviting me to visit him at his residence in Westminster, when he introduced me to the present Earl, then Lord Adare. I had, no doubt, been mentioned to him as one who had seen something of Spiritualism in America, and we exchanged experiences. He told me of his acquaintance with Dr. Elliotson, who sacrificed so much to his honesty in recognising the value of mesmerism as a curative agency, and later in examining and admitting the reality of Spiritual manifestations. Lord Dunraven was at that time President of the Mesmeric Hospital, established by Dr. Elliotson, where animal magnetism was found to be a safer anesthetic than chloroform, and a better medicine than all the drugs of the pharmacopœia.

Some years after, dying of consumption, he came to Malvern, and I think the last call he ever made was at Aldwyn Tower, where I then resided. He was drawn up from the Grand Hotel in his Bath chair, a pale shadow of his former self, too feeble to alight, so that our parting words were spoken in the shadow of the great trees across the way.

Some time before he died Earl Dunraven sent me an octavo volume of 179 pages containing his "Experiences in Spiritualism." It was not published, but printed for private circulation; and as it was intended to be useful, I see no reason why portions of it may not now be used.

The title-page, which bears no date, is—"EXPERIENCES IN SPIRITUALISM WITH D. D. HOME. By VISCOUNT ADARE, with Introductory Remarks by the EARL OF DUNRAVEN."

Following the introduction is a list of the names of persons present at the *séances*, which are carefully and with evident accuracy described in the book by Lord Adare. These names are fifty in number, and each one received a copy of the account of the *séance* which he or she attended, and was requested to attest its accuracy. Every answer was a testimony to the accuracy of the statements of Lord Adare. "By accuracy is meant that nothing has been inserted that did not occur, or has been exaggerated. A great deal has been necessarily omitted."



Among the names of these fifty witnesses here recorded—for there were some, who, though certifying to the genuineness of the manifestations, preferred to withhold their names, for various prudential reasons—we may give the following:—Mr. and Mrs. S. C. Hall; Mrs. Scott Russell; Mr. Hamilton, of Ayr; Countess de Pomar; Mrs. Honeywood; Mr. Jones, Enmore Park; Mrs. Makdougall Gregory; Lady Fairfax; Major Drayson; Hon. F. Lawless; Captain Charles Wynne; Sir Robert Gore Booth; A. Smith Barry, M.P.; the Earl of Balcarres; Major Blackburn; Mrs. Wynne; Mr. H. A. Rudall; Dowager Duchess of St. Albans; Mr. Charles Blackburn; Captain Gerard Smith, etc., etc.

These are some of the fifty witnesses—some I happen to know, or who are likely to be more or less known to my readers, and generally recognised as persons not likely to be deceived, or to deceive others. Having given these names, I shall proceed to give some accounts of the facts to which they bear testimony—but first it is due to the late and present Earls of Dunraven that I should give some brief notice of the Introduction by the former, and the Preface by the latter. These will give my readers the best possible idea of the character and ability of our two principal witnesses, father and son, and the characters of those with whom they were likely to associate. The late Earl was, as the reader will observe, not only an accomplished man of science and letters, but a thoroughly conscientious and religious man; the present Earl has made his mark both in literature and politics, and is alike distinguished as a traveller and author, and as a liberal and eloquent statesman.

In his "Introductory Remarks," the late Earl of Dunraven says:—

The subject of Spiritualism was first brought under my notice about fifteen years ago, by reading two or three accounts of the occurrences which were taking place in America. To some extent I was prepared for the fair consideration of very strange and startling phenomena, from having previously examined fully into the subject of mesmerism. The result of this inquiry, carried on for several months, under most favourable circumstances, was a thorough conviction of the reality of the phenomena of mesmerism, from the simple sleep up to clairvoyance. At that time, scientific men in general, and the medical profession in particular, were loud in condemnation of what they considered sheer imposture; and one of the most eminent of the profession, the late Dr. Elliotson, lost a considerable portion of his very extensive practice by his

bold and uncompromising assertion of the truth of mesmerism, and its great importance as a curative agent. Since then a great change has taken place in the opinion of the public on this subject. Judging by the literature of the day, as well as by the remarks current in society, the general phenomena of mesmerism are widely accepted as true; and even those who believe in the higher phenomena, including clairvoyance, are no longer necessarily considered to be the victims of imposture.

When table-turning became one of the amusements of the day, I witnessed and tried various experiments which clearly demonstrated the inadequacy of Professor Faraday's explanation of the manifestations by involuntary muscular action. I was also present at a *séance*, where Mrs. Hayden was the medium, and an attentive examination of what took place sufficed to satisfy me that the subject was one worthy of careful examination, to be made whenever an opportunity should occur for a full investigation into a class of phenomena, opening a new field of research of a very strange and startling description. This opportunity has been afforded by Lord Adare's acquaintance with Mr. Home, which commenced in 1867. I soon perceived from his letters, that the manifestations were so remarkable that they deserved to be duly chronicled and preserved. At my request he has carefully noted, as fully as could conveniently be done, the occurrences of each day, and has permitted me to print the whole series for private circulation. Publication is out of the question, as much that is interesting and a valuable portion of the record, relates to private domestic affairs, and to near relatives or intimate friends. . . .

It is obvious that the chief value of such a record must depend upon the trustworthiness of the narrator. Fidelity of description is very rare, even where honesty of purpose is undoubted. I believe that in the present case scrupulous accuracy, a retentive memory, and an unexcitable temperament are combined in an unusual degree, forming just such a combination of qualities as is indispensable for one who undertakes to record phenomena of this exceptional and startling character. In several of the latter *séances*, portions of them have been written by both Lord Adare and myself, and then carefully compared; some were looked over by more than one of the persons present: thus everything has been done to ensure the greatest accuracy, . . . and thus the following pages, it is hoped, will be found to contain the fullest and best authenticated account of the phenomena of Spiritualism which has as yet appeared in this country. . . .

The whole subject of Spiritualism is one which must soon command the attention of thoughtful men in this country, as it has very fully done in America, and to some extent in France and other countries in Europe. In America, the belief in Spiritualism may be considered as *au fait accompli*. Its adherents are said to



be reckoned by millions, varying from three to eleven, according to different accounts; but, even should the lowest calculation be beyond the exact truth, as is probably the case, there can be no doubt that a considerable portion of the people of the United States, including many men eminent in science, literature, politics, etc. (among whom was to be reckoned the late President Lincoln) believe that a means of communication is now open between the inhabitants of this world and intelligent beings belonging to a different state of existence, thus affording a new and astounding evidence for the reality of another life and of a spirit-world. It is remarkable that this new source of evidence should be discovered at a time when materialism and the denial of a future state are on the increase, apparently in all parts of the world, and are said to prevail to an alarming extent in America, the country, be it remarked, where first these manifestations occurred on a large or striking scale. The timidity or apathy of men of science in England on this subject is to be deplored. A remarkable example of the former was seen in the case of the late Sir David Brewster. He was present at two *séances* of Mr. Home's, where he stated, as is affirmed on the written testimony of persons present, his impression that the phenomena were most striking and startling, and he does not appear then to have expressed any doubt of their genuineness, but he afterwards did so in an offensive manner. The whole discussion may be read in Mr. Home's book entitled, "Incidents in my Life." I mention this circumstance, because I was so struck with what Sir David Brewster—with whom I was well acquainted—had himself told me, that it materially influenced me in determining to examine thoroughly into the reality of the phenomena. I met him one day on the steps of the Athenæum; we got upon the subject of table-turning, etc.; he spoke most earnestly, stating that the impression left on his mind from what he had seen, was, that the manifestations were to him quite inexplicable by fraud, or by any physical laws with which we were acquainted, and that they ought to be fully and carefully examined into. At present I know of only three eminent men of science in England, who have gone fully into the subject; and in their case the inquiry has resulted in a conviction of the genuineness of the phenomena. I allude to Mr. De Morgan the mathematician, Mr. Varley the electrician, and Mr. Wallace the naturalist, all, as is well known, men of high distinction in widely differing departments of science.\*

In investigating this subject, the greatest patience is required. As in the somewhat analogous case of clairvoyance, the recurrence of similar phenomena is most uncertain, owing partly to the

\* Mr. Crookes, F.R.S., has since made his elaborate and most successful experiments; and Professor Huxley, Professor Barrett, and others, are now engaged in Psychological Research.—[ED. S. R.]



physical state of one or more of those present, or even to the state of the atmosphere ; partial or even total failures must, therefore, occasionally be expected. I remember at a *séance* held to witness the clairvoyant phenomena of Alexis, how the effect of the presence of one lady sufficed nearly to obliterate his power ; she, fortunately for us, left the room in disgust at what she designated as humbug. Alexis's power returned almost immediately after her departure, and we had a most interesting and beautiful *séance*. A very analogous example in the case of Spiritualism will be found at p. 110 of the following *séances*. Great caution must, therefore, be observed, and great allowances made wherever a *bonâ fide* desire to arrive at truth is the real object of the inquirer.

Taking a general view of the subject, there are five hypotheses, three of them widely accepted, for explaining the so-called spiritualistic phenomena. The first, adopted by the world at large, maintains that they are the result of tricks or clever contrivance ; in other words, that the mediums are impostors, and the whole exhibition humbug. According to the second, which is advocated by some scientific and medical men, the persons assisting at a *séance* become, then and there, the victims of a sort of mania or delusion, and imagine phenomena to occur, which have no real objective existence. The third maintains that the manifestations are referable to cerebral action, conscious or unconscious. This theory is evidently incapable of embracing the whole of the phenomena, and is not very widely advocated. The fourth, adopted almost unanimously by Spiritualists, is that the manifestations are caused by the agency of the spirits of departed human beings ; and, generally speaking, by those who profess to be present. According to the fifth, which is held chiefly by believers in dogmatic Christianity, and also by many of the Low Church and Calvinistic school, the phenomena are supposed to be due to the agency of evil spirits or devils, personifying departed human beings, who have obtained this new power apparently for the purpose of undermining that conception of Christianity which has hitherto been almost universally received.

No amount of written or oral testimony seems to be sufficient to carry conviction on this mysterious subject to the minds of the vast majority of persons ; yet a candid inquirer, reading a record such as that contained in the following pages, embracing so great a variety of phenomena, witnessed under varying circumstances and conditions, and attested by so many persons, can hardly avoid, without putting aside the narrator's testimony as utterly untrustworthy, admitting the possibility that some of the occurrences here recounted are the work of an agency beyond that of the persons present. The examples are so numerous that it would be difficult to make a selection for illustration ; but the reader's attention may be called to those instances where Mr. Home had

never before entered the room in which the *séance* was held; as, for example, at No. 5 Buckingham Gate, mentioned in p. 8; or where, as in *Séance No. 1*, and indeed many of the others, he had no possible opportunity of making any preparatory arrangements. It is perhaps as well here to mention, that we have not, on a single occasion, during the whole series of *séances*, seen any indication of contrivance on the part of the medium for producing or facilitating the manifestations which have taken place. The larger has been our experience, and the more varied the phenomena, the more firmly have we been convinced that a large portion of them are but explicable on the hypothesis that they are caused by intelligent beings, other than the persons in the room; the remainder being probably due to the action of physical laws as yet unknown.

The phenomena may be divided into two classes:—Physical manifestations; and communications or messages. The former are divisible again into those which are solely or partly due to physical forces acting by a law—not yet ascertained—and those which imply a power exercised by an invisible and intelligent agent. To the first division of the physical manifestations, certain movements and vibrations of the table, or other articles of furniture may be referred; and perhaps the cold currents of air so often felt at the commencement of *séances*. As an example of the second may be mentioned the case of the table rising above our heads, where a table was raised (no one touching it) and placed most carefully upon another table; also may be cited those occasions on which the accordion was played, when not held or touched by mortal hands. In one very curious example of vibration of the table the manifestation can only be referred to an intelligent agent, or to fraud on the part of some one present. I was so struck by the synchronism of the vibration with each stroke of the clock, as indicating an intelligence at work somewhere, that I examined closely but failed to detect any indication that it was caused by any one of those sitting at the table.

The communications may be divided into six classes; those which come through the alphabet; through the planchette; writing by the influenced hand; direct spirit-writing; audible spirit-voices; and, lastly, by the medium in a trance. The first and last methods are those employed in the following *séances*. Those delivered by the medium in a trance are obviously unsuited to convince persons of the existence of spirits; generally they afford no actual proof of the utterances being other than the thoughts of the medium; there are, however, exceptional cases, as where a communication is made to some person present, detailing circumstances unknown to the others, and of which the medium is almost certainly ignorant. Generally, but not always, these examples may be referable to the powers of mind-reading, similar to that manifested by clairvoyants.



A genuine message, spelled out by the alphabet, is best suited to produce conviction that a communication is really from a spirit, especially where the raps, indicative of the letters which compose the words, are made at a distance from the medium, or are of such a nature as to have rendered it impossible for him to have caused them. The most striking cases are those where the mode of marking the letters is unknown to the medium or to any one present, except the person addressed. Not only are the two modes of communication of very different value as to their power of producing conviction in the reality of the phenomena, but likewise as to the reliability of the messages sent; and this must be carefully borne in mind when judging of the tendency of, or teaching derived from the communications. When Mr. Home speaks in a trance, there is no certainty whether his utterances are those of a spirit alone, or how far they may be mixed up with his own ideas or principles. Sometimes the communications are striking, at other times vague, sometimes trivial. Messages through the alphabet, on the other hand, carry at least a strong probability that they convey the thoughts of a spirit; although even they too in some cases exhibit indications of being affected by the medium, and are therefore not quite reliable.

The foregoing remarks will suffice to show that in my opinion the first of the five hypotheses is utterly untenable. The second is disposed of by such cases as are detailed in pp. 137, 141. In the first example, the table lifted up and placed upon that at which we were sitting remained in the same position after the *séance* was broken up. In the second, the traces of the snuff which had been poured out on the shelf under the window were visible after supper. The third hypothesis requires no particular comment, being held by a very limited number among those who believe in the reality of the phenomena. Only two, therefore, need occupy the reader's attention, namely, that by which the manifestations are supposed to be caused by deceased human beings, or that which affirms them to be entirely due to the agency of lying spirits or devils. . . .

Whatever view be taken of the source of the phenomena, the subject is one deserving serious treatment, and careful investigation. The tone of levity which prevails in some amateur *séances*, and the fashion now prevalent among young ladies of playing with planchettes, cannot be too strongly deprecated. A power, which practically may be looked upon and treated of as new, has almost suddenly been developed among men; a power which may be fraught in many cases with serious consequences. Are we in a position at present to pronounce from what sources this power proceeds? The veil which separates this world from the next is partially raised; can we say why this partial unfolding of the future is permitted; into what extent it may be developed, or



what is the main purpose for which this unexpected source of knowledge, or deception as the case may be, is revealed? A partial but decisive answer may be given to some of these questions. A proof, derived from a physical and material source, is opened to men of an existence beyond the grave. The tendency of the present age being materialistic and sceptical, the evidence of the senses is required as a ground for belief, to a degree far surpassing what has hitherto been the case; that evidence is now afforded for the most important of beliefs, namely, that of a future existence. The true answer to those who require the *eui bono* of Spiritualism would appear, therefore, to be, that through its instrumentality an incontrovertible proof is afforded to all who will fairly, fully, and patiently investigate, of the existence of a world of spirits. This teaching stands out clear and unmistakable above any conflicting theories as to the kind of spirits who are the source of the communications. . . .

One of the most remarkable features in these *séances* is the frequency of Mr. Home's trances. This peculiar phase of his power has become much developed of late; while others, such as his being raised in the air, have comparatively diminished. To those who are familiar with mesmeric trances, the genuineness of Mr. Home's is easily admitted. To me they are among the most interesting portions of the manifestations which occur through his mediumship. The change which takes place in him is very striking; he becomes, as it were, a being of a higher type. There is a union of sweetness, tenderness, and earnestness in his voice and manner which is very attractive. At first sight much might appear to be skilful acting; but after having so frequently witnessed these trance states, I am fully convinced of their truthfulness. Sometimes his utterances are most impressive; the language beautiful, conveying his thoughts in the most appropriate words. That he is possessed by a power or spirit, not his own, and superior to himself, a very little experience will suffice to render manifest. I can most fully endorse the statement in Lord Adare's preface—of the very imperfect conception of the impressiveness of some of these *séances* as conveyed by our meagre reports. They are, as it were, mere skeletons. To be appreciated or realised they must be witnessed, and that under favourable circumstances. Those who have been present will, I am sure, agree with me that some of them are very touching and beautiful. A pure, lofty, and religious tone more or less pervades them. The solemnity which is always manifested at the name of God is remarkable. . . .

Another very remarkable feature, and well worthy of attention, is the account given by the spirits of the mode by which they are able to make manifestations; also the extreme difficulty experienced in making them, and the slight causes which interrupt the power.

In fact, when one considers the number of favourable conditions necessary in order that manifestations should succeed, the wonder is that they do not oftener fail. Nothing can be plainer than that the power of spirits over matter is one of degree, varying each night, and indeed almost every minute. This is the answer to those who are constantly remarking "If they can do this, why cannot they do that? If a spirit can raise an object an inch, why not a yard? If Mr. Home could float in the air last week, why can he not to-day?" and so forth. . . .

A very common misconception on the general subject ought to be here pointed out. The idea seems very prevalent that Mr. Home invokes or evokes spirits. This notion is totally destitute of foundation. Neither Mr. Home, nor any medium, as far as I know, ever professes to call up spirits. Several persons sit round a table, and Mr. Home, while deprecating levity, desires to promote cheerful and social conversation on general matters, without any premeditated design or wish expressed that particular things should happen or particular spirits be present. Some Spiritualists begin every sitting with prayer, and generally with a chapter in the Bible. I was at one lately, where, as soon as the presence of spirits was announced by raps, they were asked, should we begin by reading a chapter; "Yes," was the reply; and they were then asked, what chapter it should be, and they rapped out, "*Acts, xi. chapter, verses 5 to 18.*" One more appropriate could not readily be selected.

Before concluding these introductory remarks, I would remind the reader, that the primary object of this little work is to place on record a series of observed facts upon a very mysterious and startling subject. It is only by such means, pursued under varying circumstances, as to time, place, and mediums, multiplied by different observers, that a conclusive answer can be hoped for to the question, *Will the result of Spiritualism be good or evil?* is the tendency of the movement as a whole to the glory of God, and the happiness of mankind in the next world? or, is it a great system of deception, carried on by the powers of darkness, and fraught with danger to our souls? Setting aside the great majority of the the world, who refuse all inquiry into a subject which they consider to be imposture, or ridiculous nonsense, unworthy of serious thought, many shrink from it as the work solely of evil spirits; others, from a fear of the danger derived from the difficulty of identification, and the consequent deception which may be practised; and others again from an instinctive dread of communing with the departed, and from an intense pain caused by the idea that the state of those whom they have loved should be so widely different from, and apparently so much lower than what they have fondly believed in, through the traditional teaching under which they have been brought up. Nor can we



omit in fairness the opinion of many of the opponents of Spiritualism who maintain, that the examples of its being productive of good effects are exceptional, and that the system must be judged by its general results, which, as developed in America, are, they say, drifting away from anything like orthodox Christianity. This statement I am not in a position to be able to pronounce upon one way or the other.

Without attempting to conceal my own state of doubt as to the source from which the phenomena of Spiritualism proceed, and my decided impression of the danger which in some respects seems possibly to accompany its pursuit or adoption, I have been most desirous not to bias unduly those who are anxious to investigate a very interesting and most curious subject of enquiry; especially as Lord Adare takes a more favourable view than I can at present conscientiously hold, of the points about which such opposite opinions are entertained by men of earnest and truth-loving character. Why then, it may be asked, take any part in enquiring into a subject, the tendency of which seems so difficult to determine? The answer is simple:—Chiefly, to examine for my own satisfaction; next, to enable others, who may consider a similar spirit of enquiry advisable or interesting, to have the benefit of the experience derived from the following *séances*; and also, to show to those who are already struck by, or much occupied in, the pursuit of this mysterious subject, the dangers by which it is surrounded, through the possible tendencies of its teachings, or the deceptions practicable by bad or mischievous spirits. I maintain that we are entitled to investigate all the physical phenomena which may come before us, provided we do so earnestly and with a desire to arrive at truth. Acting upon this principle, I enquired into the remarkable phenomena of mesmerism and clairvoyance, when the propriety of so doing was doubted by some for whom I entertained the highest respect. Upon the same principle I now avail myself of the opportunity which Lord Adare's acquaintance with Mr. Home has afforded, of investigating the still more interesting and startling phenomena of Spiritualism; content that time will clear up that which is at present so perplexing, and enable honest enquirers to decide whether the subject is one which they can with propriety continue to pursue, or one which they feel themselves bound, as sincere followers of Christ, and for the safety of their souls, to abandon.

DUNRAVEN.

Following the introduction is a classified table of contents, showing the number of instances in which particular manifestations were observed, and referring to the pages on which they are described or mentioned—and this index of itself is an extraordinary curiosity. For example, the accordion was played when no



one was touching it, twice ; it was seen supported in the air without human hands twice ; flowers were brought through the air and given to persons fourteen times ; the fire test, or power of the entranced medium to handle fire without being burnt, five times ; Mr. Home elevated into the air eight times ; elongated ten times ; objects were seen moving by themselves, thirty-three times ; a pencil-writing by itself, once ; piano raised off the ground, twice ; spirit-forms visible, twenty-three times ; spirit-hands visible, thirteen times ; spirit-voices heard, nine times ; table raised in the air, eighteen times.

Such are some of the items of this astonishing record—very remarkable for variety of phenomena, and for the number of times some of the manifestations occurred ; while others were of rare occurrence, several occurring in but a single instance—for example, what is called the “ fire test ” was shown five times, one remarkable case of which is described in a letter from the late Mrs. S. C. Hall to Lord Dunraven ; while in only one instance Mr. Home placed his face in the fire ; and, in only one memorable instance, in the presence of several witnesses, was he raised in the air, and carried out of one window of a house and brought in at another.

Later on, I hope to give particular accounts of some of these marvels. At present I content myself with giving the brief and transparently frank preface of Lord Adare, than whom there could not be found a more trustworthy witness.

Lord Adare—now the Earl of Dunraven—says :—

Being personally acquainted with Mr. Home, and having resided for some little time with him in London, during the autumns of 1867 and 1868, and having travelled in his company in Germany in the summer of 1868, I have had considerable opportunity of witnessing the phenomena of Spiritualism, not only at regular *séances*, but also at times when we were quite alone, and without any premeditation on our part.

My father, being interested in the subject, requested me to write him a short account of anything remarkable that occurred. I did so, and of the letters so written the following narrative is composed. At the time I wrote them, I had not the slightest notion that my letters were destined to be printed ; had I thought so, I would have endeavoured to express myself with greater clearness. Frequently remarkable incidents followed each other in such rapid succession, that, without transgressing the bounds of ordinary correspondence, I had scarcely time or space to give my father a full account of what took place. In preparing the letters for the press, I have found the statements in many instances

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much curtailed and embodied in language not so carefully chosen as it should have been had I known that they were to be submitted even to private circulation. I have, however, thought it better not to interfere with the originals, and the following pages are printed nearly word for word from the letters that I wrote to my father immediately after each occurrence took place. There are four things I wish to mention :—

*1st.* It has been my object throughout to divest my accounts of all the sensational element ; and partly for the sake of brevity, partly from a fear of exaggerating in any particular, in writing to my father, I simply recorded the bare facts I witnessed. I know that in so doing I have not treated the subject fairly. Take any interesting and exciting incident, a shipwreck—or a fearful railway catastrophe—put down the bare facts on paper, that a goods train ran into an excursion train, so many people were killed, and so many legs and arms broken, and the story seems very prosaic. Hear it recounted by an eye-witness and participator in the danger, and you will carry away a very different impression. For this reason, the reader may consider the following accounts rather stupid and uninteresting, and sometimes they may appear even trivial. I can assure the reader that to those engaged in the investigation they did not appear so ; and were they clothed in language sufficiently powerful to produce upon the mind of the reader the same impression that was produced at the time upon those who witnessed the phenomena, they would appear not trifling, but full of interest, and worthy of the deepest attention.

*2nd.* To put down on paper accurately, even the substance of what Mr. Home says when speaking in a trance, is extremely difficult. Unless a writer be acquainted with some method of short-hand writing, it is impossible to keep pace with a speaker delivering a long discourse with ordinary rapidity of utterance. This difficulty is further increased by the fact, that in many cases the addresses were delivered in a partially darkened room. I am well aware that in some cases I have represented Mr. Home as talking with little connection between the sentences, and sometimes the meaning is obscure, and the ideas badly expressed ; this is the result of the impossibility of transmitting his utterances accurately to paper without the assistance of a short-hand writer. In all cases of trance-speaking witnessed by me, Mr. Home has expressed himself with perfect clearness, his language has been remarkably well chosen and to the point, frequently interspersed with truly poetic ideas and symbols. In some cases when my notes were very imperfect, I have contented myself with merely saying that Mr. Home spoke on such and such a subject. On other occasions I have endeavoured to write down, as well as I could, the substance of what he said. In one case, I have requested Mr. Jencken to write out some sentences delivered by



Mr. Home in a trance, as I was quite unable to make out the meaning of the notes Mr. Jencken succeeded in taking at the time.

3<sup>rd</sup>. Even in the original letters to my father, I was obliged to omit a few circumstances of great interest; in some cases on account of their having reference to persons who did not wish those circumstances mentioned; in others, because the communication, although referring to myself, was of such a private nature that I preferred making no mention of it. In looking over the letters previous to sending them to press, I have found it absolutely necessary to suppress certain other facts and communications. Owing to this, the reader will find some passages incomplete; in two cases I had an explanation given to me of a long train of puzzling circumstances; the reasons for certain occurrences that took place were told me, the object to be gained, and the result. I was as it were let behind the scenes, to see the "reason why" for a number of strange events that I could not previously account for. I am unable to mention either of these cases because other people are much involved in them. Some of the events however are mentioned, and must appear meaningless to the reader, as they did to me until I was furnished with the explanation of them.

4<sup>th</sup>. It may perhaps appear strange to some that I did not, at the commencement of my investigations, take greater pains to determine that the manifestations were not the result of trickery, collusion, or mechanical contrivance. From what I had heard from reliable sources, I had come to the conclusion that the phenomena were the result of some power or intelligence, other than that of the medium, or any of the persons present. I had therefore little difficulty on this point, and the scrutiny that I did make was more to satisfy Mr. Home, and to be able to tell others that I had done so, than to convince myself. My father had early opportunities of testing for himself, and soon arrived at the same conclusion. I therefore in writing to him have generally omitted all mention of the various tests I had seen used, in order to save myself useless labour. It is, however, as well now to mention, that I have witnessed many persons make, at their first *séance*, every effort to account for the phenomena by trickery and mechanical contrivance, and failing that, to reduce them to the effects of some unknown force. I have invariably found them (provided of course that the *séance* was successful) very soon obliged to admit that these phenomena cannot be accounted for, except on the supposition that they are caused by an unseen but active and reasoning intelligence. I have printed names in full whenever I have obtained leave to do so, knowing how little value is generally attached to statements unsupported by the testimony of more than one person. It will be noticed that spirits rarely give their names. In some instances, however, they do so, and occasionally they fix upon some sign by which their presence is to be recognised. It would be out of place in a narrative of this



kind were I in each case to enter into a discussion as to the probability of the identity being correct. I have merely recorded that which I heard and saw. The persons mentioned in the following pages are not, therefore, to be identified with any particular belief about Spiritualism; but are only witnesses, if necessary, to the correctness of the facts I have stated. I myself make no attempt here to offer any explanation of the following phenomena, or to build up any theory upon them, I only say that they occurred as I have stated them. Many books have been published on the subject by able and thinking men in England and America and on the Continent, which can be referred to by those who are anxious for information. The object of placing my letters in this their present form is simply to preserve a series of well-authenticated cases of the occurrence of very wonderful phenomena. Interesting as they are now, they are likely to become of still greater value in the future, either as recording a very marvellous and transitory condition of things, or as marking the first faint indications of a great and permanent change.

ADARE.

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IT may save readers and correspondents some trouble to know that the position of the SPIRITUAL RECORD with respect to the Religious difficulty is one of absolute impartiality, or perhaps we should say of charitable recognition of what is good in every form of belief. Every religion is based upon the great fact of human immortality, or the continued existence of the individual human spirit after the incident called death. It is the object of every religion to bring man to a purer life, and prepare him for a higher destiny. Doubtless there may be debasing beliefs and uncomfortable superstitions, but as a rule the influence of religions is beneficial, from the ceremonies of Buddhism or Brahminism to the drum-thumping and tambourine jingling processions of the Salvation Army. Mr. Edwin Arnold has embodied the beauties of the Buddhist and Moslem religions in delightful poems; and religion generally is the fountain of poetry and art. We owe the grandest architecture, the noblest sculpture, the most beautiful paintings, the finest poetry and eloquence to Religion—that is, to man's natural, instinctive faith in the demonstrated fact of a future life. All superstitions will die. They mutually destroy each other. The good, the beautiful, the true will live for ever. What is true in religions embodies the perfection of two ideas—God and Immortality. These two are one. Of outward expressions of faith and worship let each one seek to find that which best suits him, and to which he is best suited.



*MATERIALISM.*

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IF it be difficult, as it undoubtedly is for many persons, to believe in spirit, the belief in matter is more difficult, more incomprehensible, more unthinkable.

The spiritualistic cosmology is simple, comprehensive and comprehensible. When a child is presented with an ingenious and beautiful plaything, he has no difficulty in believing that his father made it. That father being strong, wise, and good naturally could and would make him a top, or kite, or wheelbarrow.

That there should be an All-Father—God, and that He, infinite in wisdom and power, should make flowers and birds, sun, moon, and stars, all the glorious universe about us, is so natural an inference as to have been from the remotest period the belief of the whole human race.

When the intellect began to question no doubt there were difficulties—such as “Who made God?” “How could something come out of nothing?” and so on.

The materialistic cosmogony tries to answer all these questions. Tyndall and Huxley, Spencer and Bradlaugh, show us a self-existent universe of matter and laws, with no place for an Infinite or finite Spirits and no use for them. The denial of the existence of finite spirits, and that man has a soul which survives the death of the body, is a necessity of Materialism, because if there are spirits which can use and control matter, there may be an Infinite Spirit equal to the creation of matter and its laws. Hence the opposition of Materialism to Spiritualism—hence the most unscientific and unphilosophical position of those who passionately deny the possibility of spiritual existence and power, and refuse to examine the multitude of facts, and reject the most overwhelming testimony, which prove to any candid mind the reality of Spiritualism.

But let us see if the cosmogony of Materialism has no difficulties. What is its theory of self-creation or spontaneous evolution?

First, there is infinite space—boundless, limitless. That is a simple necessary fact in regard to which there is and can be no disputation. It is inconceivable, if you please, but we cannot conceive the contrary.

Eternity—the infinite past and the infinite future—is also a simple, self-evident proposition.

Now come the difficulties, and thereby the differences of opinion. Matter, the materialists hold, is eternal. Infinite Space has always been filled with Matter. Infinite Space is filled with an infinite quantity of the luminiferous ether, an element of extreme tenuity, but so wondrously elastic that when acted upon by chemical or electrical forces, its vibrations extend for myriads of miles, lasting for thousands of years, producing light, heat, and other phenomena of material forces.

The primal—but how can we say primal of that which has no beginning?—well, the normal (?) condition of matter is that of various invisible gases mingled together and evenly distributed through the infinite ether. Hydrogen, oxygen, nitrogen, carbon, phosphorus, all chemical elements, all metals from iron to gold, all mixed together in a gaseous condition—infinite space full of infinitely minute atoms.

These eternal atoms have wonderful properties, forces, and what are called laws, which are modes or habits or necessities of action. Every atom has had from all eternity its attractions, its repulsions, some special as to its own kind, or to other kinds, as oxygen to hydrogen in forming water, or carbon to oxygen to supply the food of plants, and so on; but one general law governs all—which law, like all the rest, is eternal—the great law of gravitation, which means only that every atom in the universe tends toward, or is attracted by every other atom.

As atoms and all the forces of atoms are eternal, we can conceive of no beginning of any action or relation between them, but the materialistic cosmogony requires such a beginning. For the formation of a solar system, we must have the atoms of matter evenly diffused through a vast space. Then they must be drawn together by gravitation, and somehow in that action acquire a whirling motion until a sun is formed, which by its centrifugal force throws off a series of planets, and these in turn a series of satellites or moons.

But as matter, forces, and laws have eternally existed, how are we to conceive of any beginning in the formation of worlds? If you say that the systems of suns, planets, comets, moons, etc., are being continually destroyed and reproduced, the mind goes back to the first star mist and the beginning of all these operations. If the elements are eternal, equally eternal must be suns, worlds, and all the kingdoms of nature, and men are as eternal as the stars. Else you must have a beginning, and that destroys the entire cosmogony.

It is evident that our earth had a beginning. Our sun must have also had its beginning. When did these beginnings begin? If there was a star mist before a sun was evolved from it and then planets from the sun, and so on to butterflies and men, when did the atoms gather into star mists, and why did they gather then rather than at some anterior period? If there must be the beginning of a planet, and of a solar system, why not a beginning of the chaos of atoms and elements of which they are composed? If, as our philosophers say, it is impossible to conceive of any increase or diminution of the quantity of matter, or that it ever had a beginning, or that it will ever have an end, we are plunged into greater difficulties. If suns are gradually in the progress of ages formed of atoms drawn together in space, each sun must have had its beginning, and so all suns.

But why should atoms distributed through space ever approach each other? Where is the aggregating force even for a beginning? Why should one atom surrounded on all sides by others move in one direction more than in another? The whole theory is unworkable, or, as Mr. Herbert Spencer says, *unthinkable*.

We are compelled to admit the reality of many things that are past our comprehension. The *way* in which an atom or molecule of matter attracts another, millions of miles away, is unthinkable. We know nothing of the nature of attraction or of repulsion. Gravitation, or that pull upon a body by the earth which we call its weight, even a Newton or a Laplace has never attempted to explain. If the greatest astronomers fail to explain how worlds are made, we find no more satisfaction in all the attempts that are made to explain the structure, functions, habits, and actions of plants and animals. The hypothesis of Darwin bristles with difficulties at every step. It seems to us that no man can make a careful observation of any flower, or any insect, and be satisfied with the theory of spontaneous evolution. If, as Tyndall has said, all the potencies of life—all human capacities, aspirations, art, poetry, hope, and love—are in the atoms of matter, then it is these atoms in which we must trust, and which we are bound to adore.

The Spiritualist has another faith, and he has not that form of worship. He has seen the triumph of Spirit over Matter in so many ways that he necessarily believes in its power to control and use its elements. Every Spiritualist of any considerable experience has seen what are called the laws of matter suspended or



overcome by what he can only conceive of as an act of will—not his own will, but that of some Intelligence using Force, or some Force acting with Intelligence. Under such an influence, invisible, intangible, but taking form at will, he has seen the law of gravitation suspended or overcome, so that heavy bodies rise into the air and remain suspended in space. Thus I, who write these lines, have been raised in my chair nearly a foot from the floor; I have seen a heavy table rise from the floor at my request and remain floating in the air while I slowly counted twenty. I have seen a heavy centre table with a man sitting upon it so raised into the air. Numberless times men have been seen to rise to the ceiling of rooms, so as to write on it with a pencil. Professor Zöllner, in the presence of Dr. Slade, had knots tied upon an endless cord, at Leipsic. I repeated this experiment with W. E. Eglinton, in my own house in London, and had five single knots upon a cord, the two ends of which I had tied and sealed, and while I held my finger on the seal.

It would be easy to collect a hundred cases showing the power of spirit over matter, in the suspension of what are called its laws by the higher law of the force of mind.

And, since mind acts upon matter, governs it, controls it, and is the spring of its activity in animals and men, in whom speech and action come from thought and will—since this great metropolis in which I am writing these words is the product of thought—is a spiritual manifestation—Westminster Abbey, the British Museum and Library, the National Gallery, and all collections of art are manifestations of the power of human spirits—why may we not believe that the universe is the creation of an Infinite Spirit, and that the starry heavens and myriads of intelligent beings are alike the manifestations of His power, His wisdom, and His beneficence?

T. L. N.

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THE lectures of the Central Association of Spiritualists will doubtless be resumed in the autumn, when there will be less stress of fashion and politics. The central of the three recently given compactly filled Langham Hall for two reasons. It was a phenomenal lecture dealing with facts, which are interesting to all, and was given and presided over by two particularly solid, matter-of-fact men, whom more than Spiritualists were glad of the opportunity to see and hear.

## CASE OF SPIRIT IDENTITY.

## CHILD-SPIRITS COMMUNICATING.

(*A Fact recorded by A. M. HOWITT-WATTS.*)

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AT page 61 of the first edition of that invaluable contribution to the literature of Psychology, "Spirit Identity," by M.A. (Oxon.), under the above heading, the author gives an interesting narrative of the communications of the spirits of three very young children with himself, in relation to their nearly simultaneous death in India, the name of their father, and the place where they died—all entirely unknown to M.A. (Oxon.)—being correctly given. "The statements," he says, "were afterwards verified in a singular manner. On the 28th of March, 1874, I met for the first time Mr. and Mrs. A. A. Watts, at the house of Mr. Cowper-Temple, M.P. Our conversation was concerned chiefly with evidence of the kind that I am summarising. I recounted various cases, and among others the case of those three children. Mrs. Watts was much struck with the recital, which corresponded in outline to a very distressing history which she had just heard. . . . It is not a little remarkable," adds M.A. (Oxon.), "that on the very day on which this communication was made, Mrs. Watts, who possesses a very beautiful gift of automatic drawing, which had for some time been in abeyance, was impelled to draw three cherub-heads, which she was afterwards spiritually informed were drawn in typical allusion to this sad event. Other details, symbolical of the country in which it occurred, and of the attraction of the mother's spirit to her three little ones, were added. The drawing forms a very striking illustration of the various methods employed by spirits to reach various types of mind. Mrs. Watts—at that time, be it noted, unknown to me—had always been instructed in the language of symbolism by poetic simile, and by artistic representation. . . . I was on a material plane, seeking for truth after my own fashion, and craving hard, logical demonstration. So to me came hard facts, clearly given. To her came the symbolic indication, the artistic delineation, the poetry of the incident. The source, however, was one. It was spirit manifesting truth to us according to our several needs."

It may be interesting to some readers of *The Record*, perhaps, if in its pages I *place on record* my sequel to this history—the two halves of our experiences, making truly a perfect case of identification when examined attentively, side by side. For fuller detail regarding the experiences of M.A. (Oxon.), the reader is referred to the pages of his instructive volume which should be in the hand of every inquirer into the truth of spirit-manifestation.

*Extract from Diary of A. M. H. W.*

THE LITTLE INDIAN CHILDREN.

On Monday, March 23rd, 1874, my husband and I dined with our friends, Mrs. and Miss Leaf. Here we heard of a terrible bereavement which had befallen the relative of an acquaintance of theirs. A gentleman residing in India had within a short space of time not only lost his three young children, but, last of all, his young wife. The children—the youngest being only five weeks old—had been swept away rapidly one after the other. The young wife, still weak from her recent confinement, and sorrow-smitten, was seated one evening with her husband in the verandah of their house when she suddenly exclaimed—

“My darling! I’m dying! Take me in—lay me upon my bed!”

The husband, greatly distressed, combated what he regarded naturally as the morbid imagination of his wife, carried her in, however, laid her upon her bed, and sent for physicians.

“Set the light,” said she, “where I can look upon your dear face until I die;” and she was dead within a very short space of time.

When the doctors arrived to find her already dead, they said that her malady had been beyond their skill to cure; that, in fact, she had died of a broken heart.

Our friends thus related the pathetic history to us, adding that the wife and mother was quite youthful, and that this loss of her children had been her first, and her last sorrow. The husband, as may be supposed, was overwhelmed with grief, and perfectly inconsolable. No name was mentioned to us, nor the place in India where the tragedy had occurred.

Upon the Saturday of the same week (March 28th) my husband and I spent the evening with Mr. and Mrs. Cowper-Temple, and there for the first time we met Mr. M——.\* He related to us many remarkable experiences in connection with the identification of spirits communicating.

As we were on the point of taking leave of our new friend, he said—“By the way, a very singular thing occurred to me lately

\* M.A. (Oxon.)



owing to the extreme youth of the communicating spirits. They were the spirits of very young children. They came to us saying, through a guardian-spirit who accompanied them, that they had recently passed away in India within a very short time of each other. They gave their father's name as L— S—, of A—.\* The name was an unusual one.

Much struck by this experience of Mr. M—, I mentioned to him the domestic tragedy in India, as related to us by our friends, the Leafs, adding that I would make a point of shortly seeing Mrs. Leaf, to inquire from her what was the name of the bereaved gentleman, and where in India he resided.

On the morrow I saw Mrs. Leaf. Asking the name of person and place, she replied—

“L— S—, of A—.”

I then communicated this information to Mr. M—, and, at the request of Mrs. Leaf, an arrangement was made for a meeting between Mr. M— and herself.

In a letter from Mr. M—, in reply to mine, communicating the fact of the identity of the names, he thus gives his account of the communication with the spirits of the children.

“The communication in question,” he writes, “was one of a great quantity given in response to my repeated questionings about identity. For a long time that was my crux. I could not get over it, and evidence was piled upon evidence until I was compelled to say that further evidence would not help me.

“The communication was given Feb. 10th, 1874, at a *séance*, when only my friends Dr. and Mrs. S— were with me. The information was rapped out through the table, and during a great part of it without contact of our hands. *None of us had ever before heard the names given*, and were very much impressed by the saddening bereavement as revealed to us. The raps were curiously characteristic, a sort of little triple rap, rather joyous, and like a little child. The phraseology was curious too. ‘We had another brother joined us on the 5th of January.’ It impressed us very much. Mr. P— kindly verified the statement by reference to a file of the *Times*. The children were brought as one out of many evidences of identity by my controlling spirit, and have not since communicated.”

On returning home from our visit that Saturday evening, my mind naturally was much occupied by the accounts given me by Mr. M— of the presence of the spirits of these little children, and also by their possible connection with the tragic history related to us a few days previously.

Arrived at home, I sat musing over the fire. Recalling how Mr. M— had spoken of the little spirits being “sent to him,” I

\* The initials are changed.

in a sort of reverie exclaimed to myself—"Who I wonder *did* send the little spirits!"

Suddenly, as with the rapidity of a flash of lightning, there darted through me these singular words uttered by the Internal Voice which for many years has held converse at times with me, "THE FIFTH MONARCHY." Startled by this strange and unexpected reply, and not at the moment connecting any other idea with the words beyond that of the Fifth Monarchy-men of the time of the Commonwealth, I turned to my husband, asking him what the Inner Voice could possibly mean by telling me in reply to my thought as to who had sent the children's spirits to Mr. M——. "The Fifth Monarchy! Do you not perceive?" he returned. "The Fifth Monarchy was the reign of Christ upon earth." It was therefore the Kingdom of Christ which sent the spirits of the little children! At once the enigmatical message became clear to me, and I rejoiced in its beautiful significance.

A night or two after this, I was awakened in the darkness of midnight by a strong sense of spirit-presence. Again the Inner Voice spoke—"Those tiny, tiny children's spirits are here again—those cherubs." "Here again!" I exclaimed, in answer to the Voice—"Those tiny children's spirits!—those cherubs!—who are they? I do not understand. And *when* were they here before?" "Thy cherubs," pursued the Voice. "The tiny, tiny children of thy poem—the Indian children." "But were those children's spirits ever here?" I asked. "I am amazed! I do not understand this!" "They are here again," pursued the Voice. "They are come for a purpose."

#### THE THREE CHERUB HEADS.

The following morning a new idea occurred to me. Was it then possible that these spirits of the little children,—the children of L—— S——, of A——, who had communicated with Mr. M——, were also connected with certain noteworthy experiences of my own? In his letter Mr. M—— had said that these children's spirits had come to him on *the 10th of February '74*. I turned to my diary, and *at the date of the 10th of February read the following memorandum*,—"FEEL AS IF POSSESSED BY THE SPIRIT OF DRAWING. CHERUB HEADS." The explanation of these words is as follows:—For some months the power of spirit-drawing had lain dormant in me. On the 9th, 10th, and 11th of February, however, the power,—and desire to exercise it,—had suddenly returned. The influence was unusually strong, and each evening I found myself, as it were, *impelled* to draw. Each evening was produced a sketch of a cherub-head. The face was about the size of the palm of my hand, delicately shaded in pencil, with flame-like flowers sketched around the head, forming thus a beautiful aureole. There was an indescribable spirit of tender-



ness, innocence, eagerness,—almost plaintiveness,—in these faces ; they were the countenances of three young children,—quite individual, and entirely unlike any other of the spirit-given drawings which had come to me. These sketches interested me greatly. I naturally supposed that this might be the commencement of a new class of subjects. But after these three drawings were made,—in connection with two other sketches, regarding which I have yet something to add,—the character of the spirit-drawing changed and the power gradually subsided.

It was to these three Cherub-Heads, therefore, that the spirit-voice had drawn my attention. I now discovered that the date of their production was in entire accord with the time that the little spirits had manifested their presence and given the date and place of their death and the name of their father to Mr. M——.

There was also

#### A FOURTH CHERUB-HEAD.

But this fourth head was drawn as portion of a design ; did not stand alone as the previous ones had done.

This charming infant-angel's face, with eyes fixed in eager gaze upon a bird, which was designed automatically by my hand on the lower corner of the sheet of paper, appeared as if looking over a hedge, or dividing screen of clustering flowers, a screen which divided angel and bird. Yet were the cherub's eyes riveted with magnetic gaze upon the bird which, with outstretched neck, and eyes fixed also upon the angel, appeared as if struggling to flutter upward. One wing was drawn as uplifted ; then the other ; then again the wings appeared as if sinking back once more to the sides of the bird. Each movement of the pencil manifested the anxiety of the bird to respond to the eager gaze of the infant-angel's eyes.

Well-accustomed to decipher the hieroglyphic language of spirit-given drawings, I recognised that each line of the sketch, each movement of the pencil possessed a meaning and intention. The Voice which converses with me, told me to regard this bird as a picture of a soul which was being attracted heavenwards by the gaze of the cherub.

Upon the remaining blank half of the page there was sketched automatically another head—a head and face of an entirely different character. I called it “The Gainsborough Lady,” because it had a portrait-like character, and the style of dress was not dissimilar to that seen in the pictures of this graceful painter. The head of the lady was, however, in accord with the fashion of spirit-pictures, surrounded by a halo, formed in this instance of roses. The expression of the countenance was extremely pensive.

This portrait-like, almost realistic sketch, was to my mind incongruous in character in its close juxta-position with the idealistic cherub-head. I could discern no apparent connection between the two designs. Nevertheless, the dark bird, with partially out-



stretched wings, as if about to soar upwards, was placed between the two sketches. I divided the sheet of paper, the bird's head and one wing remaining in the sketch of the angel and flowers; the other wing being left upon the arm of "The Gainsborough Lady."

Already the wave of spiritual influence appeared to be decidedly on the wane—the power could only produce very sketchy sketches indeed. There was, however, clearly made out a group of trumpet-shaped flowers depending from a bough covered with rich masses of foliage; the whole resembled the tangle of foliage in a tropical jungle. From amidst this mass of blossoms and leafage appeared a bird with outspread wings, as if coming forth from a dense forest. The bird thus faintly indicated appeared half dove, half bird of Paradise, recognisable by its plumed tail; and veiled in the depth of the dense forest was partially discerned the face of a large angel-woman.

This design I was instructed to consider

#### A MESSAGE FROM INDIA.

This design remained incomplete in form, and no further spirit-drawing-power manifesting itself for its completion, I tore it in pieces.

Later, however, having discovered the singular co-incidence of dates, each sketch of this series of designs had assumed an unexpected significance.

"The Gainsborough Lady," I incline to suppose, had been produced as a symbol of the youthful, sorrowing mother. The cherub-head with the wonderful eyes by its magical glance drawing towards it the fluttering bird, whilst it was here sketched through my hand, I had, as already said, been instructed to regard as a symbol of "a spirit-child in heaven drawing upwards from earth a sorrowful spirit." The bird and the lady being, in fact, one and the self-same symbol, and designed indeed upon the same sheet of paper, by intention, properly formed one page of this picture-writing.

Thus the fifth and last sketch called "a message from India," I now inclined to consider as a hieroglyph, which completed the whole history.

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Reference was made by the spirit-voice to the "tiny, tiny children," of some spirit-given verses.

These verses had been flashed into the mind with an impetuosity akin to that with which the sketches of the cherub-heads had been given some weeks previously. The verses simply recorded the tragic-history related to us by our friends Mrs. and Miss Leaf.

They may perhaps fitly conclude this record, although they already have seen the light in *Light*, April 1st, 1882 :—

*How the Spirits of Three Young Children Draw their Mother from Earth.*

A wind from God swept over earth,  
Over a household filled with mirth;  
Leaving behind it tears and dearth,  
It swept three cherubs from one hearth.

Then cried the mother, "My babes three  
With yearning cries are calling me,  
Their pretty, tiny hands I see,  
Husband, I may not stay with thee.

"Yes, darling, I *must* go away,  
We'll come for thee some joyful day.  
I may not, dare not, longer stay,  
Their tiny hands draw me away.

"There, set the light beside my bed;  
Now will I rest my weary head;  
Now that the heavenly vision's fled,  
Thy face I'll gaze on till I'm dead."

With death he strove in mortal strife:  
"Without thee what were human life?"  
The husband cried, "O loving wife,  
Thou shalt not! shalt not lose thy life!"

Yet by each tiny spirit-hand,  
Stretched forth to her from heavenly strand,  
Unwoven was each earthly band,  
Which bound her to the earthly land.

Physicians, sought from far and wide,  
Standing the mother's corpse beside,  
Said, "Of a broken-heart she died,  
Our skill were fruitless—had we tried."

*SIGNOR DAMIANI'S MESSAGE.*

IT is convenient that people should know what they talk or write about. It makes their conversation more agreeable, and their articles better worth reading.

When I relate a fact of spirit manifestation to an incredulous friend—when I show him, for example, a message from a deceased friend in his own handwriting, on a slate which I had just cleaned,

wrapped up in paper, and held in my hand while I heard the writing and felt its jar—he tells me it was probably done by some unknown law of nature, a great many of which have not yet been discovered.

Yes—but what is a law of nature? Law is rule or principle. Rules and principles do not write personal messages on carefully enclosed slates.

One night Signor Damiani, a well known Italian gentleman, long resident in England, his wife being an English lady, was sitting with me and several others at a séance. We sat around a table in full light. A blank card, taken from a number on the table was laid on a small slate, with a tiny bit of black lead broken from a pencil, another slate of the same size was placed over it, and upon that Signor Damiani placed the fingers of both his hands, and the persons on either side also placed their fingers upon the upper slate to make it more secure. Then Signor Damiani was asked—"What will you have written upon the card?"

His answer was—"A message personal to myself, in my own language."

A moment after, the "occult force," the "unknown law of nature," etc., etc., was heard, making a noise as of a pencil on paper. In a few moments the "law of nature" made some small raps; the hands which held the slates together were removed, the upper slate taken off the lower, and upon the card, in a bold, free hand, was written—

*Signor Damiani mi fa molto piacere di essere abile di parlare con Lei in questa maniera.*

"It is *beautiful* Italian," said the signor—and he happened to be the only person present qualified to give an opinion. No one but himself visibly present could have written that sentence of sixteen words which accurately fulfilled his wishes. The "occult force," or "unknown law of nature," said—"Signor Damiani, it gives me great pleasure to be able to speak with your lordship (or your excellency) in this manner."

Force there assuredly was to grasp a bit of plumbago and write sixteen words of choice Italian on a card enclosed between two slates firmly held together by five persons. A force may act according to a law, that is regularly and uniformly under the same conditions, as with the force and law of gravitation. But what is



the law in virtue of which a force can write a sentence of Italian, or Greek, Latin, French, or German, in a closed box? To do this the force, whatever it may be, must be directed by intelligence. There must be mind controlling the force to use the instrument and form letters, words, and sentences—whole books, indeed, like that of Mr. Helleberg, the Cincinnati Swede.

Of course, all this talk about occult forces and unknown laws of nature is utterly unscientific and nonsensical. What we have to do with is an *intelligence*; and when we ask this intelligence what it is, it tells us that it is the spirit of some person, once a human being living in this world like ourselves. This is the testimony of the only witness in the case that we can examine, and unless we can prove the contrary, why not accept its testimony?

We may at least be certain of this. No law of nature writes messages between two slates firmly held together in the light.

No force, such as gravity, electricity, magnetism, can of itself write messages. Even the electric telegraph needs an operator. There must be intelligence to write or rap out the briefest message.

That intelligence can, and in many cases does, describe its own individuality. We know it is a being that can think and write—and that it is not a force or a law.

I heard a materialised spirit one evening arguing this matter with Mr. Blackburn, a gentleman who has not spared time or money in these investigations. The spirit, whom I have often seen, heard, and felt, and whose personality is as clearly manifest to me as is that of any of my more permanently materialised or embodied acquaintances, was not at all pleased with being considered an occult force or an unknown law. "I tell you, Mr. Blackburn," he said, "I am a man, like you: I once lived in this world as you do now; and you will become a spirit as I am. I know who and what I am as much as you do."

To dispute this spirit's word; to express any doubt of his actual, personal existence was, in my opinion, neither polite nor wise. It is true that he could come into the room, or make himself visible, audible, and tangible in it, when the door was locked, and the key in my pocket—and disappear, melt into air, until the last scrap of his drapery was no longer visible, under the same conditions; but I was obliged to recognise him as an individual, intelligent being—not a force, but controlling forces; not a law, but existing in harmony with the unknown laws of nature.

### THE SECOND SIGHT.

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FOR centuries the form of Spiritualism known in Scotland, and also in the kindred Celtic population of Ireland, was that of Second Sight, a vision of occurrences then taking place at a distance, or to occur in the future. This kind of far-seeing or foreseeing clairvoyance appears to have been known for ages, and we have good reason to believe still exists. A clergyman of our acquaintance, who recently spent his holiday in Scotland, found some remarkable instances.

We have in our hands a volume of 227 closely printed pages, consisting of "Treatises on the Second Sight," by Theophilus Insulanus, Rev. Mr. Frazer, Mr. Martin, and John Aubrey, Esq., F.R.S., published during the last century, and here reprinted at Glasgow in 1819.

This book is full of curious matter, interesting to all persons engaged in Psychical Investigations, but the briefest general account of the Second Sight seems to us to be that taken from "Martin's Description of the Western Isles of Scotland," published in 1703, which we give almost entire, with the intention of following it with selections from other works in the same collection.

#### *An Account of the SECOND SIGHT, in Irish, called TAISH.*

The Second Sight is a singular faculty of seeing an otherwise invisible object, without any previous means used by the person that sees it for that end; the vision makes such a lively impression upon the Seers, that they neither see nor think of anything else, except the vision, as long as it continues, and then they appear pensive or jovial, according to the object which was represented to them.

At the sight of a vision, the eyelids of the person are erected, and the eyes continue staring until the object vanish. This is obvious to others who are by when the persons happen to see a vision, and occurred more than once to my own observation, and to others that were with me.

There is one in Skye, of whom his acquaintance observed, that when he sees a vision the inner part of his eyelids turn so far upwards that after the object disappears he must draw them down with his fingers, and sometimes employs others to draw them down, which he finds to be the much easier way.

This faculty of the Second Sight does not lineally descend in a family, as some imagine, for I know several parents who are endowed with it, but their children not, *et vice versa*: neither is it



acquired by any previous compact. And after a strict inquiry I could never learn from any among them that this faculty was communicable any way whatsoever.

The Seer knows neither the object, time, nor place of a vision before it appears, and the same object is often seen by different persons living at a considerable distance from one another. The true way of judging as to the time and circumstances of an object is by observation; for several persons of judgment, without this faculty, are more capable to judge of the design of a vision than a novice that is a Seer. If an object appear in the day or night, it will come to pass sooner or later accordingly.

If an object is seen early in the morning (which is not frequent) it will be accomplished in a few hours afterwards. If at noon, it will commonly be accomplished that very day. If in the evening, perhaps that night; if after candles be lighted, it will be accomplished that night: the latter always in accomplishment, by weeks, months, and sometimes years, according to the time of night the vision is seen.

When a shroud is perceived about one, it is a sure prognostic of death: the time is judged according to the height of it about the person; for if it is not seen above the middle, death is not to be expected for the space of a year, and perhaps some months longer; and as it is frequently seen to ascend higher towards the head, death is concluded to be at hand within a few days, if not hours, as daily experience confirms. Examples of this kind were shown me, when the persons of whom the observations then made enjoyed perfect health.

One instance was lately foretold by a Seer that was a novice, concerning the death of one of my acquaintance; this was communicated to a few only, and with great confidence: I being one of the number did not in the least regard it, until the death of the person about the time foretold did confirm me of the certainty of the prediction. . . .

Some find themselves as it were in a crowd of people, having a corpse, which they carry along with them; and after such visions the Seers come in sweating, and describe the people that appeared: if there be any of their acquaintance among them, they give an account of their names, as also of the bearers, but they know nothing concerning the corpse.

All those who have the Second Sight do not always see these visions at once, though they be together at the time. But if one who has this faculty designedly touch his fellow-seer at the instant of a vision's appearing, then the second sees it as well as the first; and this is sometimes discerned by those that are near them on such occasions.

There is a way of foretelling death by a cry that they call *Taish*, which some call a *Wraith* in the lowland. They hear a loud cry



without doors, exactly resembling the voice of some particular person, whose death is foretold by it. The last instance given me of this kind was in the village Rigg, in the isle of Skye. Five women were sitting together in the same room, and all of them heard a loud cry passing by the window; they thought it plainly to be the voice of a maid who was one of the number: she blushed at the time, though not sensible of her so doing, contracted a fever next day, and died that week. . . .

Children, horses, and cows see the Second Sight, as well as men and women advanced in years. That children see it is plain from their crying aloud at the very instant that a corpse or any other vision appears to an ordinary Seer. I was present in a house where a child cried out of a sudden, and being asked the reason of it, he answered that he had seen a great white thing lying on the board which was in the corner: but he was not believed, until a Seer who was present told them that the child was in the right; for, said he, I saw a corpse and the shroud about it, and the board will be used as part of a coffin, or some way employed about a corpse: and accordingly it was made into a coffin for one who was in perfect health at the time of the vision.

That horses see it is likewise plain from their violent and sudden starting, when the rider or Seer in company with him sees a vision of any kind, night or day. It is observable of the horse, that he will not go forward that way until he be led about at some distance from the common road, and then he is in a sweat.

A horse fastened by the common road on the side of Loch Skeriness in Skye did break his rope at noon-day, and ran up and down without the least visible cause. But two of the neighbourhood that happened to be at a little distance, and in view of the horse, did at the same time see a considerable number of men about a corpse, directing their course to the church of Snisort; and this was accomplished within a few days after, by the death of a gentlewoman who lived thirteen miles from that church, and came from another parish, from whence very few come to Snisort to be buried.

That cows see the Second Sight appears from this, that when a woman is milking a cow, and then happens to see the Second Sight, the cow runs away in a great fright at the same time, and will not be pacified for some time after.

Before I mention more particulars discovered by the Second Sight, it may not be amiss to answer the objections that have lately been made against the reality of it.

Objection 1. These Seers are visionary and melancholy people, and fancy they see things that do not appear to them, or anybody else.

Answer. The people of these isles, and particularly the Seers, are very temperate, and their diet is simple and moderate in

quantity and quality; so that their brains are not in all probability disordered by undigested fumes of meat or drink. Both sexes are free from hysteric fits, convulsions, and several other distempers of that sort; there is no madmen among them, nor any instance of self-murder. It is observed among them that a man drunk never sees the Second Sight; and he that is a visionary would discover himself in other things as well as in that; and such as see it are not judged to be visionaries by any of their friends or acquaintance.

Object. 2. There is none among the learned able to oblige the world with a satisfying account of those visions, therefore it is not to be believed.

Answ. If everything for which the learned are not able to give a satisfying account be condemned as impossible, we may find many other things generally believed that must be rejected as false by this rule. For instance, yawning and its influence, and that the loadstone attracts iron; and yet these are true as well as harmless, though we can give no satisfying account of their causes. And if we know so little of natural causes, how much less can we pretend to things that are supernatural?

Object. 3. The Seers are impostors, and the people who believe them are credulous, and easily imposed upon.

Answ. The Seers are generally illiterate and well-meaning people, and altogether void of design, nor could I ever learn that any of them made the least gain by it, neither is it reputable among them to have that faculty: besides the people of the isles are not so credulous as to believe implicitly before the thing foretold is accomplished; but when it actually comes to pass afterwards, it is not in their power to deny it without offering violence to their senses and reason. Besides, if the Seers were deceivers, can it be reasonable to imagine that all the islanders who have not the Second Sight should combine together and offer violence to their understandings and senses, to force themselves to believe a lie from age to age. There are several persons among them whose birth and education raise them above the suspicion of concurring with an imposture merely to gratify an illiterate and contemptible sort of persons; nor can a reasonable man believe that children, horses, and cows could be pre-engaged in a combination to persuade the world of the reality of the Second Sight.

Such as deny those visions, give their assent to several strange passages in history, upon the authority aforesaid of historians that lived several centuries before our time; and yet they deny the people of this generation the liberty to believe their intimate friends and acquaintance, men of probity and unquestionable reputation, and of whose veracity they have greater certainty, than we have of any ancient historian.

Every vision that is seen comes exactly to pass, according to



the true rules of observation, though novices and heedless persons do not always judge by those rules. I remember the Seers returned me this answer to my objection, and gave several instances to that purpose, whereof the following is one.

A boy of my acquaintance was often surprised at the sight of a coffin close by his shoulder, which put him into a fright, and made him to believe it was a forerunner of his own death, and this his neighbours also judged to be the meaning of that vision; but a Seer that lived in the village Knockhow, where the boy was then a servant, told them that they were under a great mistake, and desired the boy to lay hold of the first opportunity that offered; and when he went to a burial, to remember to act as a bearer for some moments: and this he did accordingly, within a few days after, when one of his acquaintance died; and from that time forward he was never troubled with seeing a coffin at his shoulder, though he has seen many at a distance, that concerned others. He is now reckoned one of the exactest Seers in the parish of St. Maries in Skye, where he lives. . . .

The Second Sight is not a late discovery seen by one or two in a corner, or a remote island, but it is seen by many persons of both sexes in several isles, separated above forty or fifty leagues from one another: the inhabitants of many of these isles, never had the least converse by word or writing; and this faculty of seeing visions, having continued, as we are informed by tradition, ever since the plantation of these isles, without being disproved by the nicest sceptic, after the strictest inquiry, seems to be a clear proof of its reality.

It is observable, that it was much more common twenty years ago than at present; for one in ten do not see it now, that saw it then.

The Second Sight is not confined to the western isles alone, for I have an account that it is likewise seen in several parts of Holland, but particularly in Bommel, by a woman, for which she is courted by some, and dreaded by others. She sees a smoke about one's face, which is a forerunner of the death of a person so seen; and she did actually foretel the death of several that lived there: she was living in that town this last winter.

The corpse candles, or dead men's lights in Wales, which are certain prognostics of death, are well known and attested.

The Second Sight is likewise seen in the isle of Man, as appears by this instance: Captain Leaths, the chief magistrate of Belfast, in his voyage 1690, lost thirteen men by a violent storm, and upon his landing in the isle of Man, an ancient man, clerk to a parish there, told him immediately that he had lost thirteen men: the captain inquiring how he came to the knowledge of that, he answered, that it was by thirteen lights which he had seen come into the churchyard; as Mr. Sacheverel tells us, in his late description of the isle of Man.

It were ridiculous to suppose a combination between the people of the western isles of Scotland, Holland, Wales, and the isle of Man, since they are separated by long seas, and are people of different languages, governments, and interests: they have no correspondence between them, and it is probable, that those inhabiting the north-west isles have never yet heard that any such visions are seen in Holland, Wales, or the isle of Man.

Four men of the village Flodgery in Skye, being at supper, one of them did suddenly let fall his knife on the table, and looked with an angry countenance: the company observing it, inquired his reason; but he returned them no answer until they had supped, and then he told them that when he let fall his knife, he saw a corpse with the shroud about it laid on the table, which surprised him, and that a little time would accomplish the vision. It fell out accordingly, for in a few days after, one of the family died, and happened to be laid on that very table. This was told me by the master of the family.

Daniel Stewart, an inhabitant of Hole in the north parish of St. Maries in the isle of Skye, saw at noon-day five men on horse-back riding northward; he ran to meet them, and when he came to the road, he could see none of them, which was very surprising to him, and he told it his neighbours: the next day he saw the same number of men and horse coming along the road, but was not so ready to meet them as before, until he heard them speak, and then he found them to be those that he had seen the day before in a vision; this was the only vision of the kind he had ever seen in his life. The company he saw was Sir Donald MacDonald and his retinue, who at the time of the vision was at Armidil, near forty miles south from the place where the man lived.

A woman of Stornbay in Lewis had a maid who saw visions, and often fell into a swoon; her mistress was very much concerned about her, but could not find out any means to prevent her seeing those things: at last she resolved to pour some of the water used in baptism on her maid's face, believing this would prevent her seeing any more sights of this kind. And accordingly she carried her maid with her next Lord's day, and both of them sat near the basin in which the water stood, and after baptism before the minister had concluded the last prayer, she put her hand in the basin, took up as much water as she could, and threw it on the maid's face; at which strange action the minister and the congregation were equally surprised. After prayer, the minister inquired of the woman the meaning of such an unbecoming and distracted action; she told him, it was to prevent her maid's seeing visions: and it fell out accordingly, for from that time she never once more saw a vision of any kind. This account was given me by Mr. Morison, minister of the



place, before several of his parishioners who knew the truth of it. I submit the matter of fact to the censure of the learned ; but for my own part, I think it to have been one of Satan's devices, to make credulous people have an esteem for holy water.

John Morison of Bragir in Lewis, a person of unquestionable sincerity and reputation, told me, that within a mile of his house, a girl of twelve years old was troubled at the frequent sight of a vision, resembling herself in stature, complexion, dress, &c. and seemed to stand or sit, and to be always employed as the girl was ; this proved a great trouble to her : her parents being much concerned about it, consulted the said John Morison, who inquired if the girl was instructed in the principles of her religion, and finding she was not, he bid them teach her the creed, ten commandments, and the Lord's prayer, and that she should say the latter daily after her prayers. Mr. Morison and his family joined in prayer in the girl's behalf, begging that God of his goodness would be pleased to deliver her from the trouble of such a vision : after which, and the girl's complying with the advice as above, she never saw it any more.

A man living three miles to the north of the said John Morison is much haunted by a spirit, appearing in all points like to himself ; and he asks many impertinent questions of the man when in the fields, but speaks not a word to him at home, though he seldom misses to appear to him every night in the house, but to no other person. He told this to one of his neighbours, who advised him to cast a live coal at the face of the vision the next time he appeared : the man did so next night, and all the family saw the action ; but the following day the same spirit appeared to him in the fields, and beat him severely, so as to oblige him to keep his bed for the space of fourteen days after. Mr. Morison, minister of the parish, and several of his friends came to see the man, and joined in prayer that he might be freed from this trouble, but he was still haunted by that spirit a year after I left Lewis. . . .

One that lived in St. Maries on the west side of the isle of Skye, told Mr. MacPherson the minister, and others, that he saw a vision of a corpse coming towards the church, not by the common road, but by a more rugged way, which rendered the thing incredible, and occasioned his neighbours to call him a fool ; but he bid them have patience, and they would see the truth of what he asserted in a short time : and it fell out accordingly ; for one of the neighbourhood died, and his corpse was carried along the same unaccustomed way, the common road being at that time filled with a deep snow. This account was given me by the minister, and others living there. . . .

Daniel Dow *alias* Black, an inhabitant of Bornskittag, was frequently troubled at the sight of a man threatening to give him a blow : he knew no man resembling this vision ; but the stature,

complexion, and habit, were so impressed on his mind, that he said he could distinguish him from any other, if he should happen to see him. About a year after the vision appeared first to him, his master sent him to Kyle-raes, above thirty miles further south-east, where he was no sooner arrived, than he distinguished the man who had so often appeared to him at home ; and within a few hours after, they happened to quarrel, and came to blows, so as one of them (I forget which) was wounded in the head. This was told me by the seer's master, and others who live in the place. The man himself has his residence there, and is one of the precisest seers in the isles.

Sir Normand MacLeod, and some others playing at tables, at a game called in Irish *Falmer-more*, wherein there are three of a side, and each of them throw the dice by turns ; there happened to be one difficult point in the disposing of one of the table-men : this obliged the gamester to deliberate before he was to change his man, since upon the disposing of it, the winning or losing of the game depended. At last the butler, who stood behind, advised the player where to place his man ; with which he complied, and won the game. This being thought extraordinary, and Sir Normand hearing one whisper him in the ear, asked who advised him so skilfully ? He answered, it was the butler ; but this seemed more strange, for he could not play at tables. Upon this, Sir Normand asked him how long it was since he had learned to play ? and the fellow owned that he never played in his life, but that he saw the spirit *Brownie* reaching his arm over the player's head, and touched the part with his finger, on the point where the table man was to be placed. This was told me by Sir Normand and others, who happened to be present at the time.

Daniel Dow above-named, foretold the death of a young woman in *Minginis*, within less than twenty-four hours before the time ; and accordingly she died suddenly in the fields, though at the time of the prediction she was in perfect health ; but the shroud appearing close about her head was the ground of his confidence that her death was at hand.

Some of the inhabitants of *Harries* sailing round the *Isle of Skye*, with a design to go to the opposite mainland, were strangely surprised with an apparition of two men hanging down by the ropes that secured the mast, but could not conjecture what it meant. They pursued the voyage, but the wind turned contrary, and so forced them into *Broadford* in the isle of *Skye*, where they found Sir Donald MacDonal keeping a Sheriff's Court, and two criminals receiving sentence of death there : the ropes and mast of that very boat were made use of to hang those criminals. This was told me by several, who had this instance from the boat's crew.

Several persons living in a certain family told me that they had



frequently seen two men standing at a young gentlewoman's left hand, who was their master's daughter : they told the men's names ; and being her equals, it was not doubted but she would be married to one of them ; and perhaps to the other after the death of the first. Some time after, a third man appeared, and he seemed always to stand nearest to her of the three, but the seers did not know him, though they could describe him exactly. And within some months after, this man who was seen last did actually come to the house and fulfilled the description given of him by those who never saw him but in a vision ; and he married the woman shortly after. They live in the isle of Skye ; both they and others confirmed the truth of this instance when I saw them.

MacLeod's porter passing by a galley that lay in the dock, saw her filled with men, having a corpse, and near to it he saw several of MacLeod's relations : this did in a manner persuade him that his master was to die soon after, and that he was to be the corpse, which was to be transported in the galley. Some months after the vision was seen, MacLeod, with several of his relations and others, went to the isle of Mull, where, some days after, MacLean, of Torlosk, happened to die, and his corpse was transported in the galley to his burial-place, and MacLeod's relations were on board to attend the funeral, while MacLeod staid ashore, and went along with the corpse after their landing.

A gentleman, who is a native of Skye, did when a boy disoblige a seer in the isle of Rasay, and upbraid him for his ugliness, as being black by name and nature. At last the seer told him, very angrily, " My child, if I am black, you'll be red ere long." The master of the family chid him for this, and bid him give over his foolish predictions, since nobody believed them ; but next morning, the boy being at play near the houses, fell on a stone, and wounded himself in the forehead, so deep, that to this day there's a hollow scar in that part of it.

James Beaton, surgeon, in the isle of North Uist, told me, that being in the isle of Mull, a seer told him confidently, that he was shortly to have a bloody forehead ; but he disregarded it, and called the seer a fool. However, this James being called by some of the M'Leans to go along with them to attack a vessel belonging to the Earl of Argyle, who was then coming to possess Mull by force ; they attacked the vessel, and one of the M'Leans being wounded, the said James, while dressing the wound, happened to rub his forehead, and then some of his patient's blood stuck to his face, which accomplished the vision.

My Lord Viscount Tarbet, one of her Majesty's Secretaries of State for Scotland, travelling in the shire of Ross, in the north of Scotland, came into a house, and sat down in an armed chair. One of his retinue, who had the faculty of seeing the Second Sight, spoke to some of my lord's company, desiring them to persuade

him to leave the house ; for, said he, there is a great misfortune will attend somebody in it, and that within a few hours. This was told my lord, but he did not regard it. The seer did soon after renew his entreaty with much eagerness, begging that my lord might remove out of that unhappy chair, but had no other answer than to be exposed for a fool. Some hours after my lord removed, and pursued his journey ; but was not gone many hours when a trooper, riding upon the ice, near the house whence my lord removed, fell and broke his thigh, and being afterwards brought into that house, was laid in the arm chair, where his wound was dressed, which accomplished the vision. I heard this instance from several hands, and had it since confirmed by my lord himself.

Archibald M'Donald, happened to be in the village of Knockow one night, and before supper told the family, that he had just then seen the strangest thing he ever saw in his life—to wit, a man with an ugly long cap, always shaking his head ; but that the strangest of all was, a little kind of a harp which he had, with four strings only, and that it had two harts' horns fixed in the front of it. All that heard this odd vision fell a laughing at Archibald, telling him that he was dreaming, or had not his wits about him ; since he pretended to see a thing that had no being, and was not so much as heard of in any part of the world. All this could not alter Archibald's opinion, who told them that they must excuse him if he laughed at them after the accomplishment of the vision. Archibald returned to his own house, and within three or four days after, a man with the cap, harp, etc., came to the house, and the harp, strings, horns, and cap, answered the description of them at first view : he shook his head when he played, for he had two bells fixed to his cap. This harper was a poor man, and made himself a buffoon for his bread, and was never before seen in those parts ; for, at the time of the prediction, he was in the Isle of Barra, which is above twenty leagues distant from that part of Skye. This story is vouched by Mr. Daniel Martin, and all his family, and such as were then present, and live in the village where this happened.

Mr. Daniel Nicholson, minister of St. Maries in Skye, the parish in which Archibald MacDonald lived, told me, that one Sunday after sermon, at the chapel at Uge, he took occasion to inquire of Archibald, if he still retained that unhappy faculty of seeing the Second Sight, and he wished him to lay it aside, if possible ; for, said he, it is no true character of a good man. Archibald was highly displeased, and answered, that he hoped he was no more unhappy than his neighbours, for seeing what they could not perceive ; adding, I had, says he, as serious thoughts as my neighbours, in time of hearing a sermon to-day, and even then I saw a corpse laid on the ground close to the pulpit, and I assure you it



will be accomplished shortly, for it was in the daytime. Mr. Nicholson and several parishioners then present, endeavoured to dissuade Archibald from this discourse ; but he still asserted that it would quickly come to pass, and that all his other predictions of this kind had ever been accomplished. There was none in the parish then sick, and few are buried at that little chapel, nay sometimes not one in a year is buried there ; yet when Mr. Nicholson returned to preach in the said chapel, two or three weeks after, he found one buried in the very spot named by Archibald. This story is vouched by Mr. Nicholson, and several of the parishioners still living. . . .

One who had been accustomed to see the Second Sight, in the isle of Egg, which lies about three or four leagues to the south-west part of the isle of Skye, told his neighbours that he had frequently seen an apparition of a man in a red coat lined with blue, and having on his head a strange sort of blue cap, with a very high cock on the fore-part of it, and that the man who there appeared, was kissing a comely maid in the village where the seer dwelt ; and therefore declared that a man in such a dress would certainly debauch or marry such a young woman. This unusual vision did much expose the seer, for all the inhabitants treated him as a fool, though he had on several other occasions foretold things that afterwards were accomplished ; this they thought one of the most unlikely things to be accomplished that could have entered into any man's head. This story was then discoursed of in the isle of Skye, and all that heard it, laughed at it ; it being a rarity to see any foreigner in Egg, and the young woman had no thoughts of going anywhere else. This story was told me at Edinburgh, by Norman M'Leod of Graban, in September 1688, he being just then come from the isle of Skye ; and there were present, the laird of M'Leod, and Mr. Alexander M'Leod, advocate, and others.

About a year and a half after the late revolution, Major Ferguson, now Colonel of one of her Majesty's regiments of foot, was then sent by the Government with six hundred men and some frigates to reduce the islanders that had appeared for King James, and perhaps the small isle of Egg had never been regarded, though some of the inhabitants had been at the battle of Killcranky, but by a mere accident, which determined Major Ferguson to go to the isle of Egg, which was this : a boat's crew of the isle of Egg, happened to be in the isle of Skye, and killed one of Major Ferguson's soldiers there ; upon notice of which, the Major directed his course to the isle of Egg, where he was sufficiently revenged of the natives : and at the same time, the maid above mentioned being very handsome, was then forcibly carried on board one of the vessels, by some of the soldiers, where she was kept above twenty-four hours, and ravished, and brutishly robbed

at the same time of her fine head of hair : she is since married in the isle, and in good reputation ; her misfortune being pitied, and not reckoned her crime. . . .

Four men from the isle of Skye and Harries having gone to Barbadoes, stayed there for fourteen years ; and though they were wont to see the second sight in their native country, they never saw it in Barbadoes ; but upon their return to England, the first night after their landing, they saw the Second Sight, as was told me by several of their acquaintance.

A spirit, by the country people called *brownie*, was frequently seen in all the most considerable families in the isles and north of Scotland, in the shape of a tall man ; but within these twenty or thirty years past, he is seen but rarely.

There were spirits also that appeared in the shape of women, horses, swine, cats, and some like fiery balls, which would follow men in the fields ; but there has been but few instances of these for forty years past.

These spirits used also to form sounds in the air, resembling those of a harp, pipe, crowing of a cock, and of the grinding of querns ; and sometimes they have heard voices in the air by night, singing Irish songs, the words of which songs some of my acquaintance still retain. One of them resembled the voice of a woman who had died some time before, and the song related to her state in the other world. These accounts I had from persons of as great integrity as any are in the world.

ALLOWING very largely for falsehood, trickery, superstitious fear, and stimulated imagination, I still believe most fully that many things now rejected as foolish superstitions, will hereafter take their appropriate place in a new science of spiritual philosophy. From the progress of animal magnetism, there may perhaps be evolved much that will throw light upon old stories of oracles, witchcraft, and second sight. A large portion of these stories are doubtless falsehoods, fabricated for the most selfish and mischievous purposes ; others may be an honest record of things as they actually seemed to the narrator. Those which are true assuredly have a cause, and are miraculous only as our whole being is miraculous. Is not life itself the highest miracle ? Everybody can tell you what it does, but where is the wise man who can explain what it is ? When did the infant receive that mysterious gift ? Whence did it come ? Whither does it go, when it leaves the body ?—*Lydia Maria Child.*



*EDITORIAL NOTES.*

The relation of man to his body is a very curious one. It grows from a microscopic cell under the forming influence of its animating spirit, until all its wonderful organism is perfected. If a thousand of these germ cells were placed together under the microscope, the most careful observer could not tell the germ cell of a Shakespeare from that of a Hottentot, nor the germ cell of a man from that of a mouse or an elephant. The matter is the same—the form is the same; what makes the difference if it be not in the animating principle of life?

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The care which men take in the disposal of their bodies after death has a cause. No well-to-do Chinaman is comfortable until he has a handsome coffin. No present is so welcome. It is the choicest ornament of his drawing-room, and proudly shown to all his visitors. The thousands of Chinamen who now go to America and Australia all take return tickets. They either return alive to China or are carried back in their coffins. They want their bodies to lie with those of their adored ancestors, all in the handsomest and most comfortable coffins they could or can provide.

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The Egyptians too—what vast mausoleums they built! what wonderful stone coffins they made of polished granite! It is well worth spending an hour or two to study them in the British Museum, and the coffined mummies of the Pharaohs as well. No people ever took more pains to make their corpses comfortable. The Greeks and Romans burned their dead; but took great care of their ashes, storing them in the most beautiful urns and vases. And all for why? How did this desire originate? In what way was it developed? All these people were and are Spiritualists—from Egyptians to Americans, and Australian savages—from China to Peru, they believed the Spirit of man survived the death of the body. For this reason the people of China and Japan at this day die with absolute serenity—they commit suicide on the slightest provocation; in China a man condemned to death, if his affairs or relations at all bind him to life, can always hire a substitute to be hanged or beheaded in his place, for a small sum of money, and a pretty coffin!

The Australian sentenced to death for a murder, which seemed to him a trifling offence, if offence at all from his point of view, took the matter so cheerfully that a curious Englishman asked him the reason why he did not mind being hanged, and whether he had no apprehension as to his future. "No," said the dark skinned philosopher; "me no 'fraid; me jump up white man—plenty sixpence!" He had no doubt that his spirit would survive the death of his body; also he believed in progress, and that in his next stage of being he would be that most enviable creature, a white man with plenty of money, and thereby the command of every conceivable luxury—pork, whisky, and tobacco.

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A universal belief, in all ages and among all peoples, must have some origin or basis. We believe it to be conscious or instinctive—"this pleasing hope; this fond desire; this longing after immortality." Also we believe it has everywhere and in all ages had experiences of the super- or preter-natural to rest upon. Spiritual manifestations have existed in all countries and times. The history, poetry, and monuments of all antiquity are full of them.

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There are some curious facts in *post mortem* pathology which may have had their influence in inducing men to believe in Spirit, and also to be careful of the body which it has inhabited. Here is one in a recent American journal. A boy had an accident, followed by the amputation of his leg. The stump healed well, but after a day or two he complained of a torturing state of the lost foot and ankle, as if it were twisted into an uncomfortable position—and on this he so insisted that his friends went and dug up the buried limb—found it distorted as he had described, and put it to rights, when he at once became comfortable and made no further complaints. We have seen or heard of perhaps a hundred similar cases. It is a common experience for persons who have suffered amputations, to feel their lost limbs, and this may be one reason for the common desire for a comfortable burial. Wakes or watchings with corpses may have had their origin in cases of suspended animation, and no burial certificate should ever be given without an absolute certainty that the Spirit is really and permanently separated from the body.

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A recognition of certain powers of the human Spirit while still



in its earthly embodiment is with many persons the first step in science of the soul. One who has some experience of mesmerism easily becomes a Spiritualist. Professor Gregory, Dr. Ashburner, Dr. Elliotson, the late Earl of Dunraven were first mesmerists and then Spiritualists, and this, we presume, has been the experience of thousands. Dr. Nichols, as he has recorded in the *Herald of Health*, made successful experiments in mesmerism, and even in mesmeric healing, as early as 1835, nearly fifty years ago, in Boston, U.S.A. It was nearly twenty years before he saw any Spiritual manifestations—but a knowledge of the powers of the human spirit in the body doubtless prepared him at least to carefully examine the evidences of its disembodied existence and powers of active, visible, audible, and tangible manifestation.

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Trained intelligence and some progress in science are evidently favourable to the examination and recognition of the phenomena of Spiritualism. Among the earliest and best known converts in America were a Governor of Wisconsin, a Judge of the Supreme Court of New York, two Professors of Chemistry, and several eminent Physicians. It has been the same in England, where among the earliest experimenters and converts were Professors of Universities, men of Science, Fellows of the Royal Society, and other learned Societies, and distinguished men of Letters. In a word, the very men, whose intellects and training best fitted them to form an accurate judgment of phenomena, have been among the earliest and most prominent Spiritualists in America, in Great Britain, and all over the world. So far from Spiritualism being a craze of the ignorant and excitable, it is precisely these who most zealously decry and obstinately reject it.

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The Rev. Mr. Haweis has preached two sermons on Spiritualism, which have been reported at considerable length in *Light*, the weekly organ of the Central Association of Spiritualists. One of the lecturers at the Langham Hall Series of Spiritualist lectures was the Rev. John Page Hopps. Spiritualism was discussed at the last Church Congress at Newcastle. These are portents. Our readers will remember that one of the most remarkable series of physical manifestations connected with the outbirth of what is called Modern Spiritualism, occurred in the house of an American Congregational minister, the Rev. Mr. Phelps, at Stafford, Con-

necticut; also, that a similar series occurred in the family of John Wesley, the founder of Methodism; and some of them may remember that very wonderful physical manifestations also at times attended Mr. Wesley's preaching. We have a well authenticated account of some at Newcastle-on-Tyne, which we shall find room for, we hope, in our next number.

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Mr. Haweis, as most of our readers must know, is one of the most accomplished and attractive clergymen in London. His wife is a well known writer on art, and a promoter of sanitary and æsthetic reforms in costume, decoration, and whatever can make life better worth living. Of course, the two sermons were listened to by most fashionable and intellectual congregations, who admired the courage and independence as much as the logic and eloquence of the preacher.

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The want of the age, Mr. Haweis said, was some demonstration of the great fact of immortality—of the life beyond the grave. For want of such a demonstration, we have the triumph of materialism—which is atheism and annihilation! Where can we look for this demonstration of the spirit-life but to Spiritualism? Let the reality of its smallest fact be demonstrated—the tiniest rap upon a table, with intelligence behind it—and the great question is settled. Prove one single fact of Modern Spiritualism, and the basis of religious faith—immortality—is secure.

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Clearly so, and for that reason all the leading materialists fight shy of Spiritualism. A friend of ours, one day, carefully cleaned two slates, put a bit of pencil between them, tied them together, wrapped them in paper, with the edges gummed—made physical access to them impossible, and then carried them to a medium. In a few moments he heard writing on the slates he held in his hand. On opening them, he found a written message in the well-known hand-writing of one he had known when he was living in the earth-life. Armed with this demonstration, he called upon a scientific friend, one of the leading lights of the prevailing materialistic darkness, and related his experience. The answer he got—he himself a man of science, an author of reputation, a man of high position and unquestioned probity, was—"Mr. —, if my own father were to tell me that story, I would not believe him!"



This is precisely the course taken by the Tyndalls and Huxleys—the Bradlaughs and Wattses; by the lights of Science, and the atheists whom our judges send to prison for ribald and insulting blasphemy! How can we expect it to be otherwise? A man has laboured through half his life to prove that a life beyond the grave is a delusion, an impossibility. His whole reputation rests upon this negation. A fixed idea of that kind is a mania which is generally incurable. The strongest fact makes no impression. All the testimony in the world will not shake a preconceived opinion, fortified by personal interests.

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If men committed to Materialism cannot accept testimony to the reality of Spiritualism—not even that of their own senses, men interested in religion—clergymen, ministers, leaders of various sects, have their own difficulties. How can a man with a small salary and a large family afford to avow an unpopular belief? How “kick out of the traces”? Even a draper or grocer does not like to offend his customers; and if he attends a *séance*, he goes like Nicodemus, very privately at night, and would rather not talk about it.

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Happily there are in this world men of independent spirits, and some also in independent circumstances. In no country are people more sturdy in avowing unpopular beliefs. The smallest greengrocer bravely puts the show-bills of his little Bethel into his shop window. Mr. Haweis carries his Spiritualism into his fashionable West End pulpit.

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The absurd thing is that any FACT should be unpopular! That there should be upon this earth one reasonable being afraid to know, and then to tell, the TRUTH!

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It is a great pleasure to welcome to the pages of the SPIRITUAL RECORD some very interesting papers from the practiced pen of the eldest daughter of William and Mary Howitt—Mrs. Anna Mary Howitt-Watts, whose husband, a son of the poet Alaric Watts, is also a hereditary genius, and one of our most finished and pungent writers—hindered, we are sorry to say, from doing much literary work by the duties of an official position. Mr. Howitt, as our readers know, was one of the best observers and

most accurate recorders of the phenomena of Spiritualism, as his "History of the Supernatural" bears witness, and his numerous papers in the *Spiritual Magazine*, which, with other records, Mrs. Watts is now preparing for publication. Mrs. Howitt, the delightful author of so many charming stories and poems, is, we are glad to say, still living with her youngest daughter in Italy, in a beautiful and healthful mountain home selected by her husband. William Howitt was a notable man—not to be forgotten by any one who had the advantage and pleasure of his acquaintance—but our most vivid recollection of him is of seeing him twenty years ago holding one hand of William Fay, the medium, while another sturdy and reliable man, an officer of the navy, we believe, held the other, to assure too credulous sceptics that Mr. Fay did not release himself from his bonds, when his coat was taken off him "in the twinkling of an eye," and another put on him as quickly. Needless to say that those who knew the upright and downright William Howitt were satisfied of the reality of that splendid manifestation—utterly contrary as it was to the "well known laws of nature," "in such cases made and provided." Needless to say also that anything from the graceful pen of a daughter of William Howitt will always be gratefully welcomed.

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Of those who talk or write with the flippancy of ignorance of Spiritualists and Spiritualism few know anything of its extent or organisation. For example, there is in London the Central Association of Spiritualists, with its Council of 38 members; its list of 56 honorary or corresponding members; and its 13 home and 7 foreign allied societies. Among these are Russians, Turks, Hindoos, French, Germans, Americans, Grand Dukes, Barons, Counts, members of Learned Societies, Authors, Journalists, Physicians—Residents of India, Australia, South Africa, North and South America, and nearly every country in Europe. It includes some of the most celebrated and active Spiritualists in the world—but it does not include a number who have rendered as much service to the cause as some, at least, upon the roll of honorary members, whose names are "conspicuous by their absence."

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*The Banner of Light*, the oldest Spiritualist paper in the world, some time ago published a list of Spiritualist lecturers and trance speakers, filling one of its long columns. We had the curiosity



to count the names, and found that there were a few more than two hundred. This, however, gives little indication as to the actual number of Spiritualists in America. Ten years ago they were estimated by millions. At this day Spiritualism, or a belief in the existence of Spirits and of their power to communicate with "mortals," is the general belief of the entire population. Materialists are in a very small minority. The clergy of all denominations accept Spiritualism as a fact, whatever they may think of its effects upon their particular forms of belief. There are clergymen, no doubt, who denounce Spiritualism as dangerous or immoral, but few, if any, who deny the facts of Spirit manifestation.

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*The Psychological Press Association* (38 Great Russell Street, Bloomsbury) announces the publication of "Spirit Teachings," consisting of medial Spirit writings, given through and edited by "M.A. (Oxon.)." A syllabus of nineteen sections of this book is given in "LIGHT, a Journal of Psychical, Occult, and Mystical Research," to which "M.A. (Oxon.);" is a regular contributor. It is needless to say that all his writings are able, and all his statements of matters of fact to be relied upon. His work on "Psychography" is on our list for early and somewhat elaborate notice.

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Mrs. Emma Hardinge-Britten asks for subscribers to her "great new work—the history of the Modern Spiritual movement all over the earth, which she says is completed and ready for publication. Its title will be "*Spirits and their Work in every Country of the Earth; or, Nineteenth Century Miracles.*" It is to give "all sides of the question," and "every phase of the movement." Of course so encyclopædic a work can only be a compilation or resumé of various publications, which, if carefully and judiciously executed, would be interesting and valuable. Mrs. Britten proposes to publish the volume of 500 to 700 pages, if she can get enough subscribers at 12s. 6d. a copy—otherwise she "must, in duty to the large interests involved in her undertaking, seek in other lands for more cordial but necessary support"—which means, we presume, that if she cannot publish her book in England she will try to do so in America.

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In the course of her appeal Mrs. Britten says—"It must be added with deep regret and some sense of humiliation, that,

whilst the itinerant trickster and pretended exposé of the GREAT SPIRITUAL OUTPOURING, or the charlatan who makes capital by exhibiting the most trivial and insignificant items of psychical power, can command the 'moral support' of the highest in the land, and reap overflowing financial rewards by reviling the most sacred of truths, the toiling labourers of the Spiritual vineyard are crippled and fettered in their efforts to put forth the sublime facts and philosophy of the movement for lack of the smallest meed of adequate support." We are not able to take quite this view of the matter. The patronage extended by a portion of the clergy to such exposers of Spiritualism as Mr. Washington Irving Bishop and his ex-Secretary, Mr. Stuart Cumberland, show a deep interest in the subject which will bear fruit in due season. Every person of common sense must see that no pretended exposure accounts for the facts: every one can see that the burlesques, tricks, and machinery of Maskelyne and Cooke, however ingenious or amusing in themselves, have not the least relation to genuine Spirit manifestations. It is for the advantage of the latter that they should be compared. Any inquirer will find a short course of Bishop or Maskelyne and Cooke a good preparation for Psychic investigations. It is well to know exactly what can be done by fraud, by machinery, by sleight-of-hand, by ventriloquism. The more any one knows of these, the better is he able to appreciate the character of genuine manifestations. This has been shown in the fact that some of the most eminent so called conjurers attending spiritual *séances* for the purpose of exposing them have been converted at once to an absolute belief in their reality. The professional conjurer knows what can be done by natural means, and instantly sees and accepts the supernatural. In the same way men of science like Mr. Crookes, Mr. Wallace, and the American professors Hare and Mapes, had the advantage of their scientific training in their Spiritualistic investigations. The most troublesome sceptics, the people most difficult to convince of the reality of any uncommon fact, are the ignorant, the conceited, and the utterly prejudiced who have "made up" what they call their minds.

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We welcome to our table the oldest European Spiritual periodical, founded by Allan Kardec in 1858—*La Revue Spirite, Journal d'études Psychologique, Moniteur Universel du Spiritualisme Expérimental*—having for its motto:—"Every effect has a cause.



Every intelligent effect has an intelligent cause. The power of the intelligent cause is in proportion to the greatness of the effect." *La Revue Spirite* is a monthly magazine of 48 large octavo pages, which are written throughout with that vivacity and lucidity which are the most striking characteristics of the language and the people of *la belle France*. "*Licht, mehr Licht*," a German organ of Spiritualism, is also published in Paris, and contains accounts of phenomena gathered from Continental, English, and American journals. We intend to gather a choice bouquet from these and such other spiritual periodicals as may reach us for our next number.

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The *Banner of Light* has copied from the first number of the RECORD the article on "Spiritual Mediums," giving it the benefit of its "world-wide circulation," and us an advertisement which money could hardly purchase—a generosity characteristic of Spiritualism we hope, and certainly of its oldest and probably ablest champion. This last is, of course, a matter of opinion, perhaps of personal preference or unavoidable prejudice of individual taste, always a matter of some delicacy, and one in regard to which there may well be differences of opinion; but we believe all Spiritualists must have a good feeling for the first, the steady and consistent defender of their cause, through evil and good report, almost from the dawn of the modern manifestations to the present hour.

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It seems a pity that the whole Spiritual press cannot work together for good in perfect amity, or, at least, in perfect comity; but we suppose that this is too much to expect from human nature as at present constituted. Editors have their full share of the proverbial irritability of genius, and if it be now evident on the western shores of the Atlantic, it may be because American freedom includes a freedom of speech which custom and habit as well as law have happily a little hampered on the eastern.

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In this country a personal impoliteness in a newspaper may get a man into an expensive libel-suit, with £5000 damages, and perhaps £10,000 more in costs. Few editors or men of letters can afford such luxuries. And if a writer ridicule the higher powers, or an artist caricature them offensively, magistrates commit, grand

juries indict, petit juries convict, and judges sentence to a year's imprisonment; and the Home Secretary will no more remit, or counsel her Majesty to remit, such a sentence on a libeller or blasphemer—libeller of the Almighty—than he would a similar sentence on a Spiritualist. So far as we can remember, no mercy has ever been shown to either.

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In England a man may get some mitigation of punishment for murder, robbery, or bigamy—but not for believing either too little or too much. These are unpardonable sins—and it is not safe to accuse any one of either. You can abuse Spiritualists in a general way. It is not considered improper to call them all knaves or fools in the lump, but to make it personal would be actionable.

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It is a curious thing to see that men of great kindness, generosity, and civility in their life and conversation, sometimes get terribly abusive and libellous in print, as if the good manners so necessary in conversation were not at all necessary in writing; but it is useless to moralise. This is an age of progress, and the jagged corners will get rubbed off in good season. "Sweet are the uses of adversity," the poet says—and Billingsgate in print may have some virtues we are not at present aware of. The English press is doubtless less vigorous, animated, and individual than the American; but it is, as a rule, and with some very low down, subterranean exceptions—or when some unpopular belief is in question—also more decorous.

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Mr. Wallis, the trance-medium, objects strongly to our saying that "one rap is worth ten trances." Suppose we put in two little words—to us. That leaves people at liberty to prefer one trance to ten raps, which they have a perfect right to do. We agree that a trance-medium may give satisfactory evidences of the existence and identity of departed spirits. But the mere fact of the trance is not, in itself, convincing. It may be attributed to various causes, and we have heard a great deal of trance-speaking which gave no signs of inspiration. A sceptic might attribute it to imposture, thought-reading, clairvoyance, etc.; but a clear, distinct, solid *rap*, made by an invisible, intelligent force that answers our questions, in itself proves the existence of unseen intelligences. Raps are thus the alphabet of immortality.



If you stand in England at the end of a wire, whose other end is at New York, and get some raps which spell out a message, you have no doubt that there is some intelligent being at the other end of the wire. If a person in a trance gave you the same message, would it be so satisfactory? All modes have their uses. We are very far from undervaluing trance or inspirational speaking; but we have heard and read a great deal that gave *to us* no evidence of supramundane origin. For example, we once heard a rather celebrated trance-speaker go on for fifteen minutes, giving the statistics of cotton manufactures in two American towns. Not being interested in the matter, we left. Undoubtedly, we would not give a rap for any quantity of those sort of trances. On the other hand, we have heard trance-speakers give very striking evidences of intelligence beyond what they possessed in their ordinary condition, and also of inspiration or possession.

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When an entranced medium takes on the looks, actions, tones of voice and peculiar expressions of a deceased friend, and speaks of things known to us two only, the evidence is very striking, but even then, would not a message spelled out, or questions answered by loud, distinct raps be a welcome confirmation? The physical manifestation does not prove the *truth* of any communication, but it *is* evidence of the *fact*; and the spirits who began with the "Rochester knockings" evidently knew what they were about. Still, tastes differ, and every one is free to prefer any form of manifestation. What is adapted to convince one may make little impression on another; hence the variety of manifestations. Let us be glad of all, and not quarrel about any.